Opening Doors

OCTOBER
1945

The Methodist Woman

THE Methodist Woman

420 Plum Street, Cincinnati 2, Ohio

Published monthly (bimonthly July and August) by the

Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor BERNICE BURROUGHS, Production Manager

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★ ★ ★ *Contents* ★ ★ ★

Volume 6 October, 1945 Number 2

PAGE

The World Confronting Us, by *Charles H. Fahs*..... 3
On the Cure, by *Helen Couch*..... 6
World Community Day 7
News Flashes—Home and Foreign Work..... 8
A Letter to Methodist Women, by *Alice Murdock*..... 10
Do You Know? by *Elizabeth Lee*..... 11
Crusade for Christ in the Philippines, by *Francis W. Brush*..... 12
Why Study Africa, by *Dr. Emory Ross*..... 14
Methodist Women and the Year of Evangelism, by *Dr. Roy H. Short* 15
Why Study Uprooted Americans, by *Maud Upton*..... 16
New Orleans Demobilization Workshops, by *Mrs. G. W. Pomeroy*. 18

DEPARTMENTS OF WORK AND PROGRAM BUILDING . . .

Suggestions for November Program, by *Mrs. H. W. B. Detwiler* 21
What Makes a Program Good? by *Margaret Hiller*..... 22
The Visual Method, by *Hiram G. Conger*..... 24
Department of Christian Social Relations and Local Church Activities, by *Thelma Stevens*..... 26
Organization and Promotion, by *Mrs. Eloise A. Woolever*.... 28
Missionary Education, by *Mrs. Helen B. Bourne*..... 29
Wesleyan Service Guild, by *Marion Lela Norris*..... 30
New Literature, by *Mrs. E. LeRoy Stiffler*..... 32

Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription Price: Fifty cents a year, payable in advance. Subscriptions may begin with any month. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, 50 cents. Canada, Newfoundland, and Labrador: One year, 75 cents. All other foreign countries: One year, 85 cents.

Names of subscribers and all money should be sent to the Circulation Manager, Mrs. E. LeRoy Stiffler, 420 Plum Street, Cincinnati 2, Ohio. Receipts will be returned only on request. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y. The address of the Production Manager is 420 Plum Street, Cincinnati 2, Ohio.

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IN THIS ISSUE

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ASK YOURSELF

1. Name some characteristics of our world.

2. Suggest some "glimmers of hope" in our world.

3. "No one in our Sun City is ever ashamed of having had tuberculosis." Explain.

4. Name a home about to be reopened.

5. Suggest some needs in rural areas homeland — Alaska, Africa, and China.

6. Need for missionaries in homeland. Where?

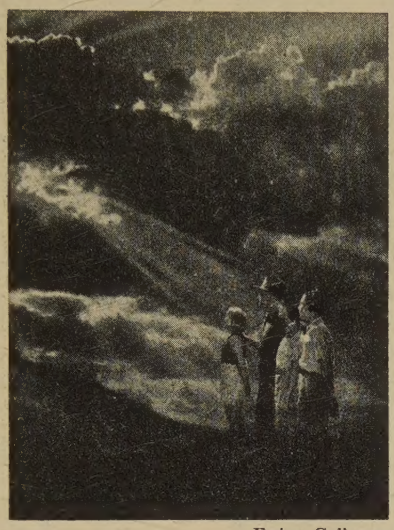
7. Two hundred eighty-four missionaries needed. By whom? Where?

8. Crusade for Christ in Philippines. Explain.

THE WORLD CONFRONTING US*

By CHARLES H. FAHS

THE WORLD SITUATION is so vast, so complex, so tragic, so demanding, and so fluid that no one is equal to bringing it into focus, of analyzing and weighing the factors playing upon and within it, and then of presenting through words a clearly defined picture communicable to others.



Ewing Galloway

OUR WORLD

A Hungry World. It is a hungry world, and getting hungrier by the hour. "Give us this day our daily bread," is the spoken or unspoken cry of multiplied millions. *Harper's Magazine*, for April, 1945, had an article on "India's Insoluble Hunger." From time to time we have been hearing of famine conditions in that sad land ever since any of us began to get acquainted with the big world outside our own national borders. But India's hunger, long serious, becomes chronic as the population jumps by five million a year. Moreover, by now, due to the war, probably all of Asia south of Siberia is largely undernourished or near famine. From free China the stories of physical distress are heart rending. What the situation is in Japan, Korea, Thailand, French Indo-China, Malaya, and the Netherlands Indies we do not know as yet. Certainly Japan has been cut off from the rice fields far to the south which she had acquired by conquest. Former President Hoover insists that Europe's hunger-chaos must be dealt with in the next three months if widespread disorder is to be averted.

A World of Increasing Racial Tensions. It is a world in which racial tensions seem to be at an all-time peak. Millions of Jews in Europe have been massacred by the Master Race. Indians are determined to rid themselves of their white overlords. Indians purpose to discipline white South Africans visiting or resident in India because of white superciliousness towards Indians in Natal and elsewhere in South Africa. Japanese have been assertive against all non-Japanese peoples, be they white, yellow, or brown. In North America multifaceted racial tensions is all over the map. For a vivid picture of the situation in our own country see the unusual article, "Balance Sheet in Race Relations," by Edwin R. Embree, in the May *Atlantic*. He says: "Aside from morals and ethics, we begin to see that our racial patterns are hurting our economy and handicapping us in winning the war: keeping us from full use of Negro labor and fighting power, breaking the morale of the millions who make up our minority groups, shaking the trust of our democratic allies. We begin to realize—uneasily—that over two thirds of the people of the earth are colored and that these darker peoples are swiftly rising to power in industry and arms."[1]

A World of Social Revolution. It is a world in which social revolution and lesser social upheavals are becoming the characteristic of the period, rather than a rare occurrence. France is churned up politically and socially as the nation seeks to discover and to assert its soul as the European war struggle quiets, while in North Africa and the Near East there is violent protest against France. Central Europe apparently is in for continuous turmoil if Russian influence does not become sufficiently powerful to dominate all border peoples and even beyond. In China, the Communist army for years has been bringing revolutionary pressure to bear upon the Kuomintang. India pushes towards independence, and if and when independence comes, the internal struggle between Muslims and Hindus, held somewhat in abeyance by British power and prestige, assuredly will break out in armed or mob strife. Africa, especially South Africa, is not without significant stirrings among the darkest-skinned tribes.

A World of Propaganda. It is a world in which every device has been utilized to influence thought, to disturb loyalties, to stir and channel emotions and interests, all to serve nationalistic ends. Prop-

*Presented before Committee of Reference and Counsel, Foreign Missions Conference of North America.

(1) *The Atlantic Monthly*, published by The Atlantic Monthly Company, Boston, Mass. Used by permission.

This is a hungry world.

aganda has been increased in dynamic and has been polished as an art until even here we are engulfed by it, although for us the materials of propaganda are for the most part trustworthy. Nevertheless, forces play upon us that often we cannot discern or against which we cannot well defend ourselves if we so desired. Multitudes are as sheep without trustworthy shepherds, but rather have blind leaders seeking to darken and poison the minds and to harden the hearts of their followers toward righteousness and truth. Witness the propaganda that has issued from the enemy countries during the years of war, both that intended to reach their own peoples and that directed toward the Allies.

A World Economic Breakdown—It is a world in which there are major economic breakdowns in whole areas and among large populations. Industry in the war areas of Europe, from the English Channel to Moscow and Stalingrad, has largely reached a state of paralysis. Enemy shipping has been blasted from the seven seas. The communication systems of the world are largely under the heavy hand of the military or have been destroyed. Monetary standards are ballooning or the balloons have burst. What is a Chinese dollar, a Japanese yen, a German mark worth in the world's money markets today? *Witness our own almost hourly radio appeals against inflation.* In most areas economic security has gone with the gale. But just to the extent that human welfare depends upon broad economic bases, when those bases are destroyed, human welfare immediately tends toward disaster.

A World of Dislocated Peoples. It is a world in which masses of people are dispossessed and dislocated. We need think only of Britain and Continental Europe, of China, of the Philippines, of the bombed cities of Japan, of the Pacific Islands. Shelters that families can call their own for vast numbers were simply nonexistent. No small part of humanity has gone back to the period of the caveman, and is thankful for the caves, if any such are discoverable. Families are broken up and such of the members as are still alive are lost to one another. For vast multitudes all or almost all is gone that is indicated when we say that an individual has roots. The social life of millions of people has been disorganized. Over great stretches of the world of today, quietness of mind and of spirit, those necessities for developing the finer qualities of personalities and of social relationships are almost impossible to protect or even temporarily to achieve.

A World of War Casualties. It is a world in which war casualties by the million—the wounded, the physically or mentally incapacitated—have resulted in broken homes and in the loss of breadwinners and of constructive labor on farms and in factories. The burned-over area of Tokyo is as big as Manhattan (written prior to the atomic bomb) and for the most part was heavily crowded. Physically suffering beyond the power of imagination to conceive has been spread over the continents. Much of this suffering has resulted directly from the armed struggle. Much of it has come from man's inhumanity to man. Witness Lidice, Dachau, and Buchenwald. Our conception of the fiendish possibilities in such inhumanity has been vastly stepped up by the authentic revelations of these last months. Possibly the most terrible of the casualties are indicated by the development of cynicism, hopelessness, despair, virulent hate, and on the part of many the loss of faith in religion as a creative force in life.

A World of Disease. It is a world in large parts of which disease is running rampant. Starvation and malnutrition are taking their heavy tolls. Acute diseases are having their chance and endemic diseases have new groups to work on because of the movement of troops and of the dispossessed. Typhoid fever was nothing new for us in North America, but typhus thrusts itself like advertisers' radio plugs into overseas dispatches. Germs and germ-carrying insects move from continent to continent traveling by air along with persons and munitions. Doctors and nurses must do double work, and in addition are shifted from their accustomed places of ministry and service, and from available resources in hospitals and supplies. Hospitals have been destroyed, deserted, or are overcrowded. Children lack protective care, and are weakened by rickets or by other diseases of malnutrition.

This is a world of increasing racial tensions. Race Riot.

A World of Moral Breakdown. It is a world wherein whatever there has been of nobility in the vast war currently waged has been accompanied far too often by moral breakdown. Who of us has not sensed something deeply sinister in the black markets so prevalent in North America? Who of us has not wondered how the land of Luther could have sunk so far in loss of ethical discernment, sensitiveness, and concern as to permit the unspeakable concentration camps? Who has not been baffled by what the Italian armies did in Ethiopia, armies from the central home area of the Roman church? Who of us is not fearful as to the adequacy of the basis in morals of all the international, political, and economic adjustments that must come about as the postwar world begins to come into view? As to the current situation in only one Asiatic country, China, and this not because China has any claim to priority in this matter, I quote from the Bishop of Hong Kong, now in Western China:[2]

"The worst thing Japan has done has not been all the direct misery and suffering of the war, but the breaking down of what the new Chinese government had so laboriously built up in the short ten years from 1927 to 1937—the breaking down of law and order and the beginnings of good government. We hear on all sides of the terrible increase and corruption in army and government in the last three long years of war, when every man, haunted by the ghastly insecurity of life, with a falling currency and a long-drawn war has set out to make sure in whatever way is possible that his own wife and children do not starve (no officer or government official can support even one child on his official salary, and to increase their salaries would mean such an increase in note circulation that prices would always keep ahead of the increase.)

"These two years back in China have been heartbreaking and sobering. We all feel years older. News from Hong Kong is always saddening as we hear of difficulties, illness, and the long-drawn misery of internment. But the tragedy of China herself has been the most heartbreaking. There are too few Christians. The leaven in the lump is not enough. The new ways had not got strongly enough rooted to stand the strain of this long war. The heroic days of 1937 and 1938 are almost forgotten. There are many heroes still, and fine things being done. The miracle is that the house of China still stands and that the cracks in the wall are not more serious."

(2) *From Christian News Letter.* Used by permission.

This is a world of disease

This is a world of dislocated peopl

Glimmers of Hope

Horizons have expanded. There has come to millions of people a knowledge of, and a feel for, other countries and peoples. Horizons have immeasurably expanded. Soldiers and sailors who never before have known the scent of salt water, have crossed over, on, or under the seven seas and have done their respective bits in far islands and continents. Shells of narrowness and isolation have been broken, and for many the breaks surely are permanent. In no small measure this expansion of outlook and of understanding has been shared by friends and relatives, and by readers of the daily press and by listeners to radio news bulletins and air releases from all the world. In the allied countries, at least, a major characteristic of our period has been the fact that we have been living in what was for each of us a larger world. Doubtless in a notable, although in a far lesser, measure, this has been true within the enemy countries.

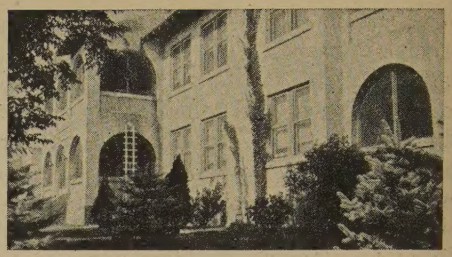
But here is a paradox. The world has been expanding for us in that our thoughts, feelings, relationships and concerns have expanded and have been enriched, yet at the same time the world appears to have shrunk. Planes are leaving for or are arriving from Europe every few minutes through day and night. Three of my acquaintances have recently returned from long air trips, of twenty-five thousand or more miles. The wizardry of radio seems even greater. Asia, Africa and the Argentine, Calcutta, Cairo and Constantinople, Manila, Mandalay, and Madagascar seem as near as across the street when we turn our dials and the almost instantaneous human touch reaches us across the wastes of the world. Enlarging minds and a contracting world. Certainly great significance of

(*Continued on page 19*)

ON THE CURE

By

HELEN COUCH



JANICE KRAMER stepped down from the Pullman into Albuquerque's fresh, invigorating air. The porter handed her bag to the redcap, but cast a commiserating glance at her too-thin figure and pale face before he swung back up the steps. Her sensitive eyes shrank from his pity and turned hopefully to the jolly big Negro preceding her to the taxi stand out in the dazzling sunshine.

"Where to?" the taxi driver asked pleasantly.

Almost in a whisper, and looking around so no one might overhear her, she said, "The Methodist Sanitorium."

He pushed over the meter and stepped on the starter. "The Methodist Sanitorium is an excellent place," he said. "My brother graduated from there two years ago." He paused. "Many other successful businessmen downtown have been on the cure at Methodist Sanitorium. We are all proud of it. No one in our *Sun City* is ever ashamed of having had tuberculosis."

They had climbed into the hills east of the city and came upon the splendid view of the Rio Grande Valley. The taxi came to a stop in front of the low cement wall inclosing the spacious grounds of the sanitorium. The driver ran up the steps ahead of her and put her bag on the porch of the Administration Building. Coming back he met her as she reached the top of the steps and was looking around.

"That two-story stucco building to the right, with its wide screened-in porches, is the Nurses' Home, and back of it the men employees' dormitory," he explained.

Between this and the Administration Building she could see the tall chimney of the central heating plant. But glancing away to the left, she said, "What is that lovely Spanish Mission style building over there?"

"That's the West Patients' Building," he said. "See the cottages back of it and extending to the right? My brother stayed in one of those."

The fear began to fade from her eyes as she looked at the trees and flowers, saw the long chairs here and there on the broad lawn. She went on up the walk and rang the bell. Mrs. Gorrell, faithful and efficient superintendent for over twenty years, greeted her cordially and took her through the parlors and office out to her new room in a cottage.

A red and blue Indian rug on the floor, an easy chair, books and flowers on the table made her begin to feel at home. Her bed with its reading lamp was out on the wide veranda covered with morning-glory vines. Janice needed no coaxing to undress and crawl in. The story of her slow but undeniable recovery could be duplicated with many others.

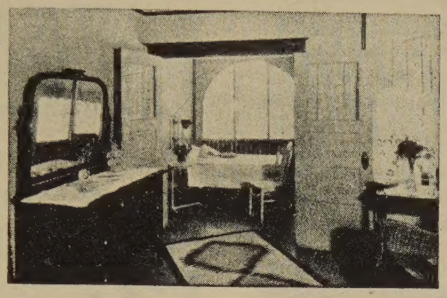
The Methodist Sanitorium at Albuquerque, New Mexico, is the only work of its kind supported by the Woman's Society of Christian Service. It has had a long history. In 1904, Mrs. D. A. Porterfield brought her son, dying from tuberculosis, to Albuquerque, hoping the dry climate and high altitude would effect a cure. She lost her son, but through her gifts and those of others, a modest beginning of a sanitorium was made in August, 1912.

Through the years the plant has grown until today there are three large buildings and two smaller ones, besides forty-nine cottages. Accommodations for sixty-five patients offer hope to those suffering from the White Plague, no matter from what country, race, or creed they come, whether old or young, men or women. Many from all these categories have come, been cured, and gone back into active living.

The increased spread of tuberculosis in America and around the world calls for greater study of its treatment and cure. Congress has appropriated ten million dollars for a program of control similar to the national program of venereal-disease control. Much research is being done on new drugs and in surgery. But there is still need for sanitoria for rest and care during the long period of convalescence. Albuquerque boasts many sanatoria and experts in the latest and best treatment. Each patient selects his or her own physician and then the efficient nursing staff carries out his instructions.

The three most important elements in a cure are acknowledged to be rest, good food, and fresh air; all three of which Methodist Sanitorium can

offer in the highest degree. Besides, in this institution consecrated workers give more than material care of the body through their ministry of love, patience, and religious encouragement during this trying period. Hobbies are numerous and even study at near-by University of New Mexico is encouraged for those who have climbed far enough on the Well Road to attempt it. One man who came to the sanitorium almost without hope discovered while there that he had ability in art. He is now making a real place for himself among the great painters of America.



Methodist women are happy to have a share in such rebuilding of lives at Methodist Sanitorium. However, the cottages there have served their day. They have proved to be hard to heat and to administer. Repairs are urgent all too frequently. For some years the need for a modern building for patients has been keenly felt. The members of the Woman's Society of Christian Service will be happy to know that the new buildings proposed through some of the Crusade for Christ funds will be used for this new building just as soon as priorities permit. Patients and patrons will rejoice with Mrs. Correll that the Methodist Sanitorium can continue to render its signal service of mercy.

World Community Day*

HUNDREDS OF COMMUNITIES throughout the United States will observe World Community Day on November 2, under the auspices of the United Council of Church Women, it is announced by Mrs. Ruth Mougey Worrell, Executive Secretary of the Council, in New York. "The Price of an Enduring Peace" is the study theme, which will be considered in three phases. They are: "The World Charter: How Can We Make It Live?" "The World Community: How Can We Achieve It?" and "The World Church: Woman's Part in It."

World Community Day came into being because the church women of America felt they must unite their forces if they were to build a better world. They realized that peace could come only as the nations of the world worked together, and that better human relationships and international relationships must depend on Christian principles.

The following message of importance concerning World Community Day prepared by Mrs. Harper Sibley, president, has been released by the United Council of Church Women:

"On June 26, the Charter of the United Nations was signed at San Francisco, dedicated to the proposition that all men everywhere are created free and equal. The words of hope ring in our ears—'We, the peoples of the United Nations. . . . . Determined to save succeeding generations from the scourge of war. . . . . To reaffirm faith in the dignity and worth of the human person, in the equal rights of men and women, and of nations large and small. . . . . To practice tolerance and live together in peace with one another as good neighbors, ... have resolved to combine our efforts to accomplish these aims.'

"We, the churchwomen of these United States, will meet together to render thanks to Almighty God for this great achievement. At the same time we know that this is just the beginning. The framework of the Charter is merely the skeleton of the New World Organization. It must have flesh and blood and the breath of life in its veins. The women of the world are needed to make it come alive. The women of the Church have a special commitment to its fulfillment. We know that the New World Order must be built on new world-minded persons. We realize that international trusteeship must be founded on the concept of personal responsibility. We must match the sacrifices of war with sacrifices worthy of the peace for which we pray. We must set our faces against the temptations of fear, indifference, or disillusionment.

"As we aspire to enter into this promised land of peace and well-being for all mankind, we must each one of us be born again 'not of blood, nor of the will of the flesh, nor of the will of man, but of God.' There is no other way. In the words of Lord Halifax, 'Let us also, mindful of the world's need and our own weakness pray that under God's guidance, what we have done here in these last weeks will be found worthy of the faith that gave it birth, and of the human suffering that has been its price.'"

Through the co-operation of the Council's radio chairman, Miss Jane Tiffany Wagner, of the National Broadcasting Company, arrangements are being made by women in local communities for a series of radio programs prior to and on World Community Day.

Stressing the urgency of community-wide representation, Mrs. Ruth Mougey Worrell says: "We rejoice with the peoples of the world that the war is over, but we feel a tremendous responsibility to heal the wounds and build peace. The church must give guidance in the important things for which it has ever stood. Our strength lies in the collective thinking and action of each community."

* Programs may be secured from Literature Headquarters and our Distributing Offices. See page 32 for prices.

NEWS FLASHES

NEW APPOINTMENTS TO EXECUTIVE POSITIONS

THE BUREAU OF EDUCATIONAL INSTITUTIONS announces the appointment of new executives in four schools.

The Rev. Lewis Bennett Carpenter has been appointed as the President of the National Training School in Kansas City. He is a graduate of Cornell College of Iowa and received his B.D. Degree from Union Theological Seminary and his S.T.M. from Boston University School of Theology. He has recently been studying at Harvard University in philosophy and history of religion, having completed his residence requirements for a Doctorate. He has held successful pastorates in the Genesee and New England Conferences, and brings to his position an understanding of young people and a consecration to the cause of motivating them for Christian service.

Mrs. Carpenter (nee Charlotte Heaton) comes from a family devoted to the missionary cause with a mother who has been an officer in the Central New York Conference.

Miss Gladice Bower, a deaconess, will succeed Miss Mary F. Floyd, also a deaconess, as superintendent of Vashti School, Thomasville, Georgia. Miss Bower is a graduate of the National Training School in Kansas City, Missouri, and Southwestern College, and has recently finished a course at Syracuse University, receiving her M.A. Degree in Counseling. She brings to the work rich experience as a principal of a home and school, chaplain in a hospital, and superintendent of an Esther Hall.

Mrs. Lois E. McKeown has been appointed as the superintendent at Harwood Girls' School, Albuquerque, New Mexico, succeeding Miss Iva Maye Carruth. Mrs. McKeown received her B.S. Degree from Knox College and her B.D. from Garrett Biblical Institute. After her husband's death in 1937, she continued his work in Orangeville, Illinois, and has successfully served Methodist churches. She brings to her position skill in homemaking, experience as a science teacher, and the devotion of a mother of two daughters.

Mrs. Claire Lennon will assume the responsibility of superintendent at Allen High School, while Miss Julia Titus will continue to carry the work as principal. Mrs. Lennon is a graduate of the Georgia State Teacher's College, Forsyth, Georgia. She has had twenty years of experience with young people as a teacher and housemother. For the past two years she has been clothing teacher at Allen High School.*

One new student counselor has also been appointed. Miss Janice Beck, who as a student of Syracuse University held places of leadership in religious activities, goes to Southwestern Louisiana Institute, Lafayette, Louisiana.

JESSE LEE HOME, ALASKA, TO BE REOPENED

It seems now that the long-anticipated reopening of Jesse Lee Home will be a reality before very long. Repairs were completed in September. Furnishings and equipment will be next on list. Department of Public Welfare of the Territory will co-operate in placing the children. Church groups in Alaska are deeply interested.

●

VISIT TO WORK IN ALASKA

Mrs. Fred C. Reynolds and Mrs. Robert Stewart have returned from a trip of 12,467 miles to visit our work in Alaska. They found many new needs and many opportunities for service, one of which is being met by the doctors of Seward General Hospital. There has been much concern in the Territory about the high percentage of tuberculosis cases, especially among the native groups and the children of school age. The great distances between villages and the lack of transportation has made medical care entirely lacking in many sections of Alaska.

Mrs. R. O. Sellers and Dr. Ray Banister are now using an amphibious plane route from the Kenai Peninsula through Prince William Sound, making rounds of the many villages scattered through this section, bringing regular medical care to the thousands of people working in the canneries, in the fishing villages, and mines. Cases found needing hospital care will be brought in to Seward General for hospitalization. They expect to be joined in the enterprise by a dentist, and already a request has come for a religious worker to make rounds with them, that these people who have no opportunity for church services may be helped spiritually. In a village of about sixty miles south of Seward, a little eleven-year-old girl (child of Methodist parentage) is so eager for a Sunday school that she has gathered all her little friends together and on Sunday mornings they read Bible stories together and sing "Sunday songs." To bring such healing, both physical and spiritual, to these isolated groups is truly missionary service.

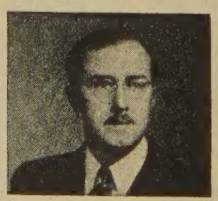
●

NEEDS IN TOWN AND COUNTRY BUREAU

Requests for opening new work in small towns and rural areas continue to come in. With workers seriously limited in number, and with financial support likewise limited, we must choose carefully and prayerfully those projects which we agree to support. The need calls for increased income beyond the present appropriations and support.

Gladice Bower

Mrs. Lois McKeown



L. B. Carpenter

Mrs. Claire Lennon

Janice Beck

THE "GRIPSHOLM" BRINGS RETURNED MISSIONARIES

The following missionaries from India arrived on the "Gripsholm" August 5: The Misses Emma J. Barber, Constance Blackstock, Edna Bradley, Alice Moe Dome, Letah Doyle, Hannah Gallagher, Leola Greene, Opal Holland, Catherine Justin, Ida Klingberger, Margaret Landrum, Florence Masters, Kezia Munson, Adis Robbins, Eleanor Stallard, Nora Waugh, and Ruth Warrington.

Missionaries from China of the Woman's Division returning on the "Gripsholm" were: The Misses Louise Avert, Mary Mann, Alice Cowan, Laura Schleman, Florence Plumb, and Marion Cole.

MISSIONARIES RETURNED TO INDIA

The following missionaries have recently returned to India:

Florence Salzer, left United States by plane, August 29. arrived in India September 1.

Alie May Bass and Elizabeth Overby left on "Gripsholm" August 28.

Gertrude Becker and Eunice Sluyter left Saturday, September 28, for Vancouver and sailed for India on September 14.

NEW NEEDS IN AFRICA

In the recent meeting of the African Field Committee, it was agreed that part of the funds from the Week of Prayer and Self-Denial in October would be applied to Girls' Homes of the Mission. We need more funds to make our homes more nearly what we should like them to be. One of our greatest needs here in Wembo Nyama is a home for the matron. A portion of these funds has already been granted for a hostel for women and girls in Monrovia.

CHINA

Foochow is again a free city. Miss Alice Wilcox, who has been interned there for some months, was released on May 17. A message has come saying that she was unharmed, well, and usefully busy. A cable has been received from Mr. Henry Lacy, of Foochow, which gives a report of the destruction of the property: "Two Foochow missionary residences, including architectural service mission offices contents completely destroyed, eight residences of the Division of Foreign Missions, and two residences of the Woman's Division completely wrecked; walls, roofs, only remaining; three Division of Foreign Missions, and two of the Woman's Division residences habitable. Furniture practically all gone, some Taimaiu School furniture remaining; Hwa Nan College badly damaged, Theological Seminary, Biblical Institute, churches, condition good, but equipment in schools largely gone." This is a sample of what we may expect as reports from Occupied China finally reach us. We are glad that Bishop Lacy has arrived in Chungking and will soon be making his way to Fukien. The encouraging aspect of the otherwise sad story of destruction and want is the frequent affirmation of the fact that the church in *China is* alive, and working under circumstances which would ordinarily discourage any but the most courageous. Truly a wonderful chapter is being added to the history of the Christian church.

LEADERSHIP EDUCATION IN LATIN AMERICA BRINGS RESULTS

From Union Theological Seminary, Buenos Aires, comes word of the way present students and graduates are taking responsibility. Adelita Gattinoni became the first Argentine missionary to Bolivia. Alberto Merubia has spent his practice year in organizing the second Methodist church in Bolivia. Jose Miguez, from the seminary, is teaching Christian Education and Ethics in the school in Cochabamba, Bolivia. In People's Central Institute, Rio de Janeiro, Ruth Bender, one of the first graduates of the Junior College course at Bennett, has become the efficient assistant and must carry large responsibility there, now that our two missionaries are being married.

Since Latin America has no Christian universities, effort is being made to help some young leaders to have a period of study in the States. Dinoah Brazil has returned to Rio to resume her work in Bennett College after a year of privilege, both at Scarritt College and from travel and study at three outstanding universities which was made possible by the State Department. Mary Tweedie and Estela Alonso return to Brazil and Cuba after spending the summer assisting in youth institutes under the Board of Education. Enelida Geymonat, R.N., of Buenos Aires, has completed work at Vanderbilt University School of Nursing and expected to return this past summer. However. her work has been so excellent and further training for the important task of helping to establish a Protestant School of Nursing in the River Platte Conference is so necessary, that her supervisor at Vanderbilt took up the matter with the Board, saying that Vanderbilt would give Miss Geymonat a tuition scholarship for a second year and would offer her unusual opportunities in the practice of nursing

Cuban Students

VELLORE MEDICAL, INDIA

There is a great deal of rejoicing over the fact that the Woman's Division of Christian Service has made two most substantial financial gifts to the All India Medical College at Vellore. From the 1944 Week of Prayer $58,500, and from the Crusade Funds $60,000 have been designated for Vellore. These gifts will help the Medical College meet the government requirements for an enlarged plant and increasing the members of the faculty. The following quotation from a letter written by one of our medical missionaries expresses the feeling of the field in reference to our co-operation in developing the advance of the Medical College: "We are exceedingly grateful for all the help that has come for medical work, especially through the Crusade for Christ. We are proud of our Board in its co-operating so wholeheartedly with Vellore Medical College; and as we would like to add, the University School of Nursing. We feel it will mean much in the future development of our mission hospitals."

A LETTER TO METHODIST WOMEN

DEAR FRIENDS:

I am writing to you because, as our President, Mrs. J. D. Bragg, has said, "When you want something *done*, ask the Woman's Society of Christian Service to do it." Something must be done quickly if we expect to meet the growing opportunities in the missionary field both at home and abroad, and we are asking you now to help us to do it. We must secure many more trained, consecrated workers for the world-wide projects of the Woman's Division of Christian Service. In this letter, I wish to call your attention to the most urgent needs in the home field.

The church has been thrilled with the appeal of the Crusade for Christ, and has responded willingly and magnificently. But how shall we rebuild the waste places of the world unless we have teachers social workers, ministers, religious educators, health workers, and administors? A school short of teachers must "limp along"; a settlement without club workers cannot help a community; a children's home without matrons is like a home without a mother.

Throughout our country there are devoted workers trying to carry on programs of Christian education against almost hopeless odds. One deaconess frequently does the work of three; a superintendent of a large home for children must also serve as the counselor for the little boys; another superintendent in an outpost project has a long-overdue furlough because no one can be found to carry on her work.

In too many situations we are merely able to stop the gap for a little while by employing workers locally, or by sending someone who does not wish to remain for any length of time. Although this may give temporary relief, it is a poor substitute for the trained and experienced deaconess or missionary who is looking forward to a life of Christian service.

Interest in postwar work is very deep among the young women of the church. You can help them realize that the missionary program of the church is the most permanent form of reconstruction, rehabilitation, being done in this country and the world today. With the cessation of hostilities the United States faces tremendous problems in areas of education, care of children, racial tensions, and medical care.

There are encouraging signs along the way; more young women are now in training for full-time service than at any time in the past several years. But still there are not enough, and the job of finding choice young recruits is too great for us without your help. Will you make this, first of all, a matter of thoughtful prayer? Then will you seek to bring this need to the attention of selected young people, individually or in a group? You have no idea what it would mean to our work to have devoted women throughout the church actively seeking candidates and referring them to us.

You will keep in mind, of course, that qualifications are high; it takes more than a willingness to serve. There must be a genuine and growing religious experience, a balanced and attractive personality, vigorous health, and the promise of creative leadership. Any girl who wishes to enter missionary service, either at home or abroad, must be willing to secure the best college education possible, and then to have a period of specialized training. Another requirement, perhaps the most important of all, is the ability to get along with other people. A worker frequently finds herself in a situation demanding the utmost patience, courage, and practical skill, and only the most thorough spiritual and professional preparation will enable her to meet the many problems which arise.

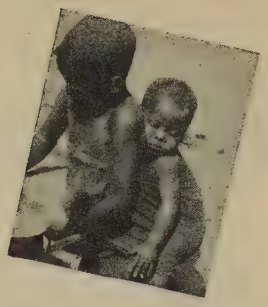
A previous edition of THE METHODIST WOMAN asked you to "hand pick" a few missionaries. Won't you please keep in mind that the need is great, and the laborers are tragically few? Help the youth of your church to be aware of the great opportunity for Christian service to be found in the work of the Woman's Division. We shall appreciate hearing from you and trust that you will refer promising young people to us.

Sincerely,

Alice Murdock

Personnel Secretary, Board of Missions and Church Extension.

DO YOU KNOW? . . .



By **ELIZABETH M. LEE**

That the Woman's Division of Christian Service needs two hundred and eighty-four single women missionaries for service in foreign fields by 1948? During the war years many missionaries have retired. Others will be too old to go back after the war is over. And 284 new missionaries will bring the total foreign missionary staff of the Woman's Division back only to its 1940 level. The 284 will provide nothing for an advance.

That missionaries are immediately needed in Latin America, India, and Africa? All of these countries are "open" in contrast to countries that are temporarily closed because of war conditions. By open countries we mean those foreign fields to which we can now secure transportation by air or sea. The government co-operates as much as possible in wartime and precious space is being allotted to some who go out to give themselves in Christian service for building a better world. In March, two missionaries flew from Miami to Brazil. Earlier one went to Uruguay. Another entered Mexico to serve as a nurse. A group has recently left by boat for India.

That the Woman's Division needs all kinds of missionaries in the various fields? Teachers, social workers, doctors, nurses, supervisors of religious work among women and children in the churches in village and town, head residents of hostels for girls and young women in government schools, musicians, young people who like to work in rural areas.

That at present one half of the world is illiterate and waits to be taught? Eighty-six per cent of the people of India cannot read and write. The government is awake to the dangers inherent in such a situation and has just set forth a scheme for free and compulsory education for every boy and girl between the ages of six and fourteen This means 2,179,000 teachers are needed. And only 20,000 teachers are now being trained every year. What a challenge to the church to prepare Christian teachers who will make a permanent impression in Indian life.

That the National Public Health Administration of China has challenged the church to provide great numbers of Christian doctors and nurses to carry on the ministry of healing in postwar China? This is typical of the medical needs of the world today. Africa in its great rural areas awaits the healing touch. It is said that in Latin America 50,000,000 are ill every day. India needs nurses and doctors. Poverty and disease still stalk the world.

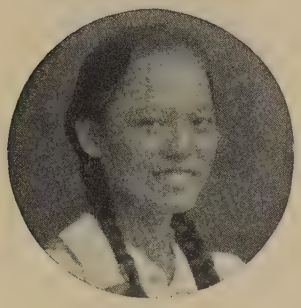
That in the western hemisphere religious liberty is being jeopardized by an alarming growth of fascism in Latin America? The Woman's Division has nineteen schools for girls in this part of the world, our next-door neighbor. It has social centers in Mexico, Cuba, and Brazil; a hospital in Mexico; unlimited doors of opportunity in Brazil; a demand for nutrition in Peru; everywhere home-economic teachers are being requested.

Do you know the procedure in applying to the Woman's Division? A letter to the Missionary Personnel Committee, 150 Fifth Avenue, New York 11, N. Y., is the first step. Behind that letter there must be a college degree and a devotion to the Christian way of life; a desire to make Christ's way known to all men. Some experience is necessary along the line of work you wish to do in a foreign field. And you must pass a careful medical examination, for you have to be able to "take it" in a foreign country. Recruits are usually sent to the field between the ages of 25 and 35 but application and preparation should begin much earlier. The younger you are the more easily you can acquire Chinese or Hindu or Spanish or Malay.

You will never get rich being a missionary. But you will have the greatest challenge that can come as you go to another country in the spirit of friendship, understanding, and tolerance, ready to be taught as well as to teach, to discover the strength of each country as well as its weaknesses, to give yourself in utter abandonment to holding the beachheads of the world, not for empires or dominions that rise and fall, but for the enduring kingdom of God. And you will be the builders of a Christian democracy which is the foundation of a durable peace

Crusade For Christ Launched in the Philippines

By **FRANCIS W. BRUSH**



THE LEADERS of Filipino Methodism voted on July 13, 1945, to adopt the world-wide Methodist Crusade for Christ. On the preceding day they had carefully considered their problems of rebuilding ministerial and lay leaders, of training new leaders, and of religious education in the local church. They had also been challenged by Bishop D. D. Alejandro to build a Christian world order. After the Crusade for Christ program was presented by Dr. F. W. Brush, Acting Mission Superintendent, and after the unanimous vote to adopt this plan, another day was spent in adapting the Crusade to the Philippines.

Because the building of a "new order" for the Philippines had been in the hands of the Japanese until early in 1945, it was decided to use the period from now until March 9, 1946, for the first spearhead of the Crusade. During this time the relief and reconstruction work will also begin in all possible cases. The basic emphasis for '45, '47, '48 will be the same as in the States. The climax will be reached on March 9, 1949, with the *fiftieth anniversary of Methodism in the Philippines.*

Relief for the Church

During the occupation the church took the last of a number of steps which led to complete self-support and to the administration of its own affairs. Believing that these gains should be securely guarded, the members of this Planning Conference at Tarlac voted to earmark all funds received from the States. They recommend that over one half of the amount allocated to the Philippines be used for program ($1,000,000.00 or $500,000.00) and that the rest be divided equally between relief and reconstruction.

The relief for the church is divided into relief for Christian workers and the laymen. Most of the district superintendents brought with them reports on personal losses of the first group. It was decided that these would be approved by the district superintendents, by the Finance Committee, and finally by the Area Council. The latter will then formulate general plans for distribution which include the setting up of a Distribution Committee. This Distribution Committee will handle all distribution regardless of the source of the money or materials. If materials can be purchased in the States and shipped here, this should be done. Any monetary payments are to be kept at a minimum and probably paid in monthly installments.

Concerning relief for laymen, each district superintendent will submit an up-to-date census of church membership in each local church of his district. Clothing and other materials will be divided on the basis of these figures; the division will be made in Manila and then they will be sent labeled to the districts, and finally to the local church. The official board will then determine the distribution on the basis of need. Cases of extreme need may be recommended by the official board to the Central Committees for further help.

Training Christian Leaders

Because no pastors have been trained since 1941, because many retired, were killed, or left the ministry, there are very few pastors in relation to the number of churches. Bishop Alejandro estimates our loss is about twenty per cent. Due to no training for women workers, marriage, and quitting work, very few women workers were left. A few who are now widows may return. In view of the facts, we see that the training of leadership for our work is one of our greatest needs. It is, therefore, recommended that the seminary and Harris Memorial be opened as soon as possible (preferably with closely co-ordinated work), that provision be made for dialect work for men and for teachers certification in kindergarten work for women.

The need for women workers became so acute during the war that the *Ka Onang Memorial Bible Institute* was started at Cabanatuan, Nueva Ecija, and another temporary Bible institute is also operating at the present time in Malolas, Bulacan. There is a great need for short-term training of both men and women workers who are carrying full responsibility for work with local congregations. The emphasis in all work should be primarily rural and extension Bible schools for supply pastors should be set up. The reopening of the Extension Bible School for Supply Pastors in Lingayen is also contemplated as soon as funds are available.

Mary Johnston School of Nursing and some girls' dormitories should be re-established.

Education, General

It was recommended that we co-operate in setting up a strong interdenominational university in Manila; that we approve and support the Bethel Girls' High School; that immediately five high schools in strategic places be set up in the provinces and at least five more should be set up after that; that a junior college be established in Central Luzon with a theological department. The possibility for establishing other junior colleges should also be explored. Kindergarten schools should be started at once and teachers can be secured.

Evangelism

The purpose of evangelism, according to Dr. Roxy Lefforge, is the making of head-heart-hand Christians—heads that are intelligent, hearts that are warm, and hands that serve the community.

Evangelism in relationship to labor and student groups must have a prominent place in our future program. In addition to an evangelistic program, we should stress preaching missions, visitation, evangelism, and Sunday-school methods of evangelism. Family altars, retreats, and cottage prayer meetings in the homes of members and nonmembers should be established. Attorney Juan Nabong, another layman, is responsible for interdenominational plans as well as for work among Methodists.

Stewardship

"That laymen must take the initiative in stewardship work," was stressed by Attorney Sansano, of Guimba. On his suggestion, it was recommended that *Filipino Tenth Legion* be the name of the tithers' clubs to be set up from the Area Council down to the local church.

Stewardship must begin with the pastors and lay members of the conference, so an afternoon and evening should be devoted to this in each annual conference; possibly a panel discussion in the afternoon and an inspirational address to close with a decision service where stewardship cards will be signed. In the local church small group meetings should be held and all members and friends asked to sign a card. This card contains statements from "tithing immediately" to "not interested in supporting the church financially."

Church School

Seven specific recommendations were:

1. Survey the field.
2. Plan a program for each age group.
3. Establish extension-school classes.
4. Begin kindergarten schools.
5. Train leaders for, collect material for, and hold daily vacation Bible schools.
6. Hold institutes, retreats, conferences. (In these seek the Crusade for Christ program and work out specific methods in given spearhead.)
7. Carry on work in barrios by lay leaders and young people in larger centers, as well as by regular workers.

Plans were also made for materials for all age groups with regard to the seven recommendations.

Organizing to Crusade

In order to carry on this program an Area Crusade Committee was appointed. Annual, district, and local church committees to be appointed were designated by title. The Area Crusade Committee actions and the actions of this planning committee will be reviewed by the annual and central conferences when they meet.

More specific recommendations for missionary personnel will be discussed at the first Area Crusade Meeting. Requests were now made for a missionary trained in visual education methods, another who specialized in co-operative movements, one for each conference for young people's work, one to be associated with the various schools. It was also recommended that E. Stanley Jones be invited for a preaching mission.

Relief and Reconstruction; training of leaders' objectives of the Crusade

Daily devotions an objective of The Crusade for Christ

WHY STUDY AFRICA

By EMORY ROSS

It was by no Means through blind chance three years ago that Africa was chosen for this year's foreign study by the churches of North America. The combined judgment which made that choice was and is based on factors clearly defined in the global responsibility and strategy of the church.

Africa is to be one of the world's most searching tests as to what the nations are really prepared to do in international co-operation. For the time being, the rest of the world can do pretty much as it pleases about Africa. Africa cannot yet itself effectively apply the pressures and counterpressures on other nations which, for example, India can. The world is relatively free to choose what at this period it will do with Africa. Africa, therefore, will be a test of our real desires and determinations.

France, Portugal, Belgium, and Spain are observing closely all British moves with regard to Africa, and can be greatly influenced in this next decade by what Britain does. The struggle in Britain with regard to African colonial policy is still undecided. The liberal ideas, however, give promise of winning out. The other colonial powers watch this struggle with varying emotions.

Britain and the other African colonial powers are resigned to America's participation in the formation and maintenance of colonial policies. They are perhaps not altogether happy about this, but they want America's participation in other matters and seem prepared to concede it a place in colonial affairs as a part of the price. It is not to be overlooked, also, that in almost all of the European colonial countries there are certain elements which really want the backing of informed American liberal opinion in colonial matters.

The sum of these three factors is the greatly enhanced importance of America's influence in African and colonial matters. In some ways the most important element to be shaped at present is America's participation in establishing and maintaining policies with regard to Africa's development.

That participation cannot be shaped solely by our government personnel. In American life informed and expressed public opinion must mold its basic pattern.

The church has a vital role to play in informing and securing the expression of public opinion in this country with regard to internationally agreed policies affecting Africa: First, because of its century-and-a-quarter knowledge and understanding of African needs and potentials through its spiritual, educational, medical, agricultural, literacy, literature, and social relationships with great masses of African peoples—knowledge and understanding unapproached by any other group in American life; and second, because of its over-all duty of vigorously stimulating and supporting all American participation in world affairs based on the application of Christian principles.

The racial aspects of the African scene require direct and undiluted Christian treatment. The modern church has a shamefully spotty record on race. But there is nothing in man's experience to excel undiluted Christianity when applied to race—or to any other human problem. The American church needs to join its sister churches of other lands in reforming its own attitudes and realistically applying Christian principles in its racial relationships to Africa.

The attainment of self-government by Africans without unnecessary delay is not only a political requirement; in some of its facets it is a moral necessity. American public opinion should support its attainment.

The broad educational services rendered by Canadian and American Christian missions for more than a century are among the most powerful factors in Africa's development to its present stage, and this year's study should emphasize and advance those Christian services in the critical generation ahead.

A Prayer for Increase in Workers

O Almighty God, who has committed in the hands of men the ministry of reconciliation, we humbly beseech thee to put it into the hearts of many to offer themselves for ministry in Africa; that thereby mankind may be drawn to thy blessed Kingdom; through Jesus Christ our Lord. Amen.

Methodist Women and the Year of Evangelism

By ROY H. SHORT

RECOGNIZING the need of the church to gird herself afresh for meeting her evangelistic responsibility the last General Conference of The Methodist Church set aside 1946 as the Year of Evangelism in the Crusade for Christ. The bishops of the church have designated September 1, 1945, as the beginning date for this special effort, deeming it the course of wisdom to follow the church year rather than the calendar year.

The goals for the Year of Evangelism are three in number:

1. One million additions to the membership of the church.

2. Daily devotions in every Methodist home.

3. The organization of at least five hundred new churches.

These goals are ambitious objectives even for a church the size of The Methodist Church. To reach the goal of a million new members in 1946, we must increase our evangelistic ratio from one person won to Christ for every twenty-six members of the church to one person won for every eleven members of the church, and have an increase in transfers of church membership of 56 per cent over the figures for 1944. To reach the goal of daily devotions in every Methodist home we must witness the setting up of family altars in thousands of Methodist homes which have neglected this practice heretofore. To reach the goal of five hundred new churches we must find ways and means to keep step with the movement of great masses of people to new communities.

On almost every page of the history of the church there is recorded the fact that throughout the years womanhood has made a large and an unfailing contribution to the progress of Christianity. Certain women were among the first followers of our Lord, and in their train there has followed a countless host of faithful women who have loved him and sought to build his kingdom in the world. Methodism today, like every church, is largely dependent upon her womanhood, and she is particularly dependent upon them in the Year of Evangelism if the ambitious plans for it are to be brought to accomplishment. It is impossible to think of the Year of Evangelism without realizing how greatly the help of the women of Methodism is needed. They are needed as individual members of the churches of which they are a part. They are needed in the role which is theirs as the mothers in countless Methodist homes. They are needed as members of the Woman's Society of Christian Service. A few definite and concrete suggestions may be in order as to what Methodist women can do in the Year of Evangelism.

First of all, Methodist women can undergird the Year of Evangelism with their prayers. We are not being merely pious when we say this. Long centuries ago as Jesus observed the ripened harvest fields, he counseled his disciples, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." His first approach to the situation was not organization, but prayer, and The Methodist Church, while marshaling all of her vast resources and gearing all of her intricate machinery toward the accomplishment of the aims of the Year of Evangelism, recognizes that all of this labor will be in vain unless we enlist the help of God in our efforts. The church proposes, therefore, to magnify the importance of prayer in connection with the Year of Evangelism. Her bishops will call her people to prayer. Her pastors and her lay members will assemble in their churches for prayer, and her people will be urged to pray in private. Throughout the year there will be a constant acknowledgment that the accomplishment of such spiritual ends as we seek is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

In the second place the women of Methodism as well as her men and her youth can give themselves to personal witnessing during the Year of Evangelism. Not everyone can talk before an assembly, but every person in his own way can be a witness. One can witness by the life that he lives. Though life shuts her up in a small croner, a woman can so live her Christianity that after a while someone upon whom the mantle of her influence falls will say as Ruth said to Naomi, "Thy people shall be my people and thy God my God." One can witness by friendship. Only God knows how many people have been won to righteousness by something as informal as Christian friendship. Someone has said, "Friendship has converted more sinners than zeal or eloquence or learning." Finally one can witness in a more formal way. He

(Continued on page 20)

PEOPLE A

Why Study U

In Yo

Once upon a time (three hundred twenty-five years ago to exact, if you have a tidy mind and like to be exact) a small group people packed up their belongings, left their homes, and went so where else. Somewhere else is now called Plymouth, Massachus When these people moved they started something, and those came after them have been on the move ever since. They filled the Atlantic Seaboard. They crossed the Alleghenies. They right on to the Pacific Ocean. Even that didn't stop them, ex geographically speaking. Having acquired all the land they wan they proceeded to go to and fro upon it. For this purpose invented steamboats, automobiles, airplanes, and house trailers... is not surprising that, finding themselves involved in the wo greatest war, they should act in traditional fashion. Millions u millions of them have packed up their belongings, left their ho and gone somewhere else. *That is why we are studying upro Americans in our society.*

A former Georgia sharecropper builds a bomber and buys wife a fur coat. A Mississippi Negro gets a job in the Chi Stockyards and votes in a presidential election. A Vermont war b follows her husband to Arizona. Three churches in a New Eng village unite; there are hardly enough folks left in town to fill

ROOTED

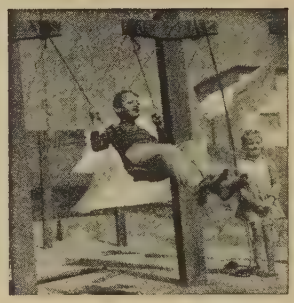
ed Americans

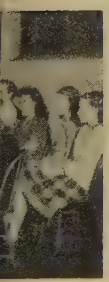
ociety

church. Private Jones regrets that affair with the sixteen-year-girl in Pittsburgh; but then he'd never been away from home re; he was lonesome and he wanted to feel grown up and isticated. A Kentucky mountaineer goes to a big brick church eattle; he is looking for his oldtime religion but does not find it . Young Jim Evans steals a tire while his mother works at the plant. Mr. Takahashi (he used to own a flower shop in San Jose) s the plants in a Cleveland greenhouse. *That is why we are ving uprooted Americans in our society.*

rom the halls of Radio City to the shores of Puget Sound trailer lers, sharecroppers, soldiers, war brides, welders, children—mil- of them—find themselves in a strange, new, bewildering, war- world, and struggle against terrific odds to beat past its frontiers. —far too many—struggle alone. Whether or not they continue , whether or not they emerge victorious from that struggle is o you, your youth group, your church. *That is why we are ving uprooted Americans in our society.*

—From *Discussion and Program Suggestions on "The Church Among Uprooted Americans,"* by Maud Upton. Used by permission, Missionary Education Movement.





NEW ORLEANS DEMOBILIZATION WORKSHOP

By **MRS. G. W. POMEROY***

THERE WAS HELD at Saint Marks Center, in the city of New Orleans, on March 2 and 3, 1945, a Demobilization Workshop for the New Orleans Area. The meeting was sponsored by the Woman's Societies of Christian Service, Central and South Central Jurisdictions, Louisiana Conference, in keeping with suggestions from the Woman's Division of Christian Service. The theme of the workshop was, "Demobilization Challenges the Church." Problems to be faced in the period of demobilization were discussed under four headings: "The Church's Ministry to the Family," led by Dr. N. A. Holmes of Dillard University; "A Program of Full Employment," led by Miss Thelma Stevens of the Woman's Division, New York City; "Group Tensions and Democracy," led by Rev. W. E. Trice, minister of the University Church, Baton Rouge, Louisiana; and "Education and Returning Service Personnel," led by Dr. Felton G. Clark, president of Southern University, Scotlandville, Louisiana.

One hundred and seventy-five registered during the two days. The group was about half Negro and half white. Many faiths were represented, among which were Catholics, Jews, Baptists, Congregational-Christian, and various other Protestant churches. Representatives of various agencies and organizations enriched the discussions in each group.

Bishop Paul E. Martin and Bishop Robert N. Brooks attended the sessions on both days, and their wisdom and counsel was felt by those present. On Friday evening they brought the messages to a large congregation. Bishop Martin spoke on, "The Church's Part in a Program of Full Employment," and Bishop Brooks challenged us with his message on "Plain Talk About Peace."

Church leaders must face the fact of demobilization. It is here. Over a million men have already been demobilized. The process of reconverting our military personnel into civilians has begun. This process involved many social adjustments. Every person who returns to civilian life has to make family adjustments. With many beginning married life for the first time, and many assuming the responsibility of a family with little or no preparation, the responsibility of the church is tremendous. Family counseling service must be a real part of the program of every church. These problems were faced in the following discussions: "Children and Youth in the Postwar World," by Mrs. Willanise G. Polewoda of the State Department of Public Welfare; "Compulsory School Education," by Mrs. Roger Sharp, president of the State P.T.A.; "The Church Helps to Meet the Problems of Alcohol and Gambling," by Dr. W. W. Holmes; "The Church's Ministry Through Recreation," by Rev. Raybon Porter, minister of music and education, First Methodist Church of Shreveport, Louisiana; and "Home and Family Adjustments," by Dr. Paul C. Young of the Department of Psychology, Louisiana State University.

There can be no hope of lasting peace unless there is a job for every man who wants one. Full employment is one of the big problems of demobilization. What is going to happen to the defense worker? They will be demobilized. As a church concerned for the soul of every man, welder and ensign alike, the transition period toward which we are moving is one in which we cannot separate the problems of those two. These and like problems were discussed under the topic, "A Program of Full Employment." Miss Thelma Stevens discussed "Postwar Employment of Women"; Mr. Malcolm Ross, chairman of the National Fair Employment Practices Committee, discussed the work of this committee and a program of full employment. Mr. Willard E. Parker, state director of civil service, spoke on "Civil Service in Louisiana."

The place of minority groups in a democracy is an interesting study. The group who discussed "Group Tensions and Democracy" found that the tendency toward discrimination was not limited to any one minority group or concentrated in any one section of the country. Great numbers of people, especially in the church, even now hold passive ideas of good will and tolerance. To activate this potential public opinion in order that it may be applied to our immediate problems is the task before us. Surely this is the work of the church, and every agency of the church should awaken to its responsibility. Topics presented were: "A Functioning Democracy, What Is It?" by Dr. Alden L. Powell of the Department of Government of Louisiana State University; "The Work of the Urban League," by Dr. Geo. Snowden of Dillard University; "The Rise of Anti-Semitism," by Mrs. G. W. Pomeroy; and "The Church and

* Louisiana Conference Secretary of Christian Social Relations and Local Church Activities.

Interracial Planning," by Dr. M. S. Davage, head of the Department of Negro Institutions of the Board of Education of The Methodist Church.

The church has a definite plan for helping to meet the needs of returning Service personnel. In every church there is to be a director of demobilization, who, with a committee, will face the needs of these who return, and help to meet them. Some of the problems were discussed under the topics: "The Psychological Rehabilitation of Returning Service Personnel," by Dr. Walker Thompson of the Tulane Medical School; "The G. I. Bill of Rights," by director of the Veterans Bureau of New Orleans; "Educational Opportunities for Returning Service Personnel," by Rev. H. A. Gibbs, minister of the Istrouma Church; "Home and Family Adjustments," by Dr. Paul C. Young; and "The Plan of the Church," by Rev. E. B. Emmerich, executive secretary of the Louisiana Conference, South Central Jurisdiction.

The World Confronting Us

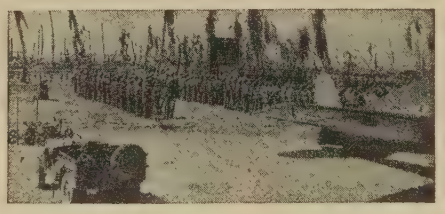
(*Continued from page 5*)

good are implicit in such facts as these before us.

A corollary of the contraction of the world is in the inevitable resultant unifying of world life. St. Paul saw that no man liveth to himself and no man dieth to himself. But how far did he think this interrelatedness of human beings with these with other living or inanimate things goes? With us, exposed as we are to all the winds of thought and gales of action up and down the world, we can now count no creature and no thing to be alien. Even the stars in their courses are of vital concern to every far-flying air pilot. That Christian world-mindedness for which missionary folk have long pleaded, events have made and are making vastly easier for us both to defend and to promote.

Medical Advance. Medical advances growing out of the war effort have been notable. Laboratory and manufacturing efforts to increase the available supplies of penicillin and the sulfa drugs have been tremendous and there will be in the years ahead a resultant availability of these resources for large populations. The use of blood plasma, the development and transfer of blood banks, and the practice of blood transfusions have been most notable. Resulting decreases in casualty deaths have made us all glad. Out of all such progress in the development of resources and in methods of treatment may well come a salvaging of lives in the not-distant future almost if not quite commensurate with the destruction of lives during the war years.

Status of Women. In recent generations there has been a slow but reasonably steady lift in the status of women. Their skills and energies are being heavily drawn upon in connection with World War II, and just now they are riding high in general esteem and in opportunities. To the extent that women have been pushed out of their homes by the inclusive pressures and demands to which they have been subjected many will feel that the influences at work have been unwholesome. Part of the world's moral depression and lag, however, surely can be traceable to the depression of women —in many countries a fair chance at education has been denied to them, responsibility even for their own persons frequently has been refused to them, initiative and honorable recognition in the world of affairs have been allowed to them only grudgingly, if at all. In time of war, it is felt that their full co-operation, sharing to the extent of their abilities and training, and participation in all phases of the war effort, except in that of actual combat, are called for. Pleas for nurses and nurses' aides flash from our broadcasting stations. Kitchens have been abandoned for factory jobs. But the men from overseas are still to come home to claim their jobs and to want homes. However, in the world's work there may hereafter be a better balance between the sexes in all matters and relationships. If so, we shall lose something from protected and exquisite femininity, but we shall gain in social, moral, and spiritual values and dynamic.



Services in South Pacific

Heroic Men and Women. Certain great resources we know we have in the heroism and the resiliency of men and women. We have long been so accustumed to what the missionaries will dare and what they can and will endure, that the characteristics have become almost commonplace for us. But the war has highly dramatized such qualities as revealed in combat and other services. We know now that there are great qualities in multitudes of common folks, or folks that were so in our too casual esteem. We now can be assured beyond the peradventure of a doubt that given the great causes and the great occasions to summon

their "stuff" into noble action or to call for surpassing endurance, our oncoming Christian youth can and will rise to the highest. Whether the missionary program as at present projected will be regarded by these youth as adequate and sufficiently challenging to call forth high and loyal endeavor, will be for youth to say and for sending boards to answer.

It has been the "morally steadfast personalities" who have been lacking in so many places and on so many occasions during these recent years, and if Christian missions are to function dynamically in helping to establish world order, they must seek to discover how morally steadfast personalities can best be developed. We shall need a lot of them if the new world order for which we yearn is to be developed and sustained. These personalities will be needed in every land, among every people and race, and they must be developed in every tribe and nation.

After all has been said, you and I believe that through the spiritual resources accessible to us through Jesus, through the Christian heritage in general, through the devoted efforts of the churches, the sending agencies, and their personnel, as these now are and as they may become, in these two countries of Canada and the United States, in Europe, in Australasia, in South Africa, and in the lands of the younger churches, we can and must move forward to a new, a better, and a greater day.

Best of all, . . . "behind the dim unknown
Standeth God within the shadow
Keeping watch above His own."

Methodist Women and the Year of Evangelism

(*Continued from page 15*)

can seek out in a personal interview the individual who has never yielded his life to Christ and seek definitely and directly to secure such a commitment. There will be opportunity for this type of witnessing in the visitation evangelism program which is a vital part of the plans for the Year of Evangelism. Some of the teams will be composed of women and some of them of a man and his wife.

The women of Methodism can also help through their own great organization. The willingness of the Woman's Society of Christian Service to work with each pastor in making the Friendly Community Study, which is so necessary to securing an adequate responsibility and prospect list for the church, represents a generous contribution toward the working out of the mechanics of the Year of Evangelism the value of which is beyond estimation.

Finally it needs to be said that Methodist women can help insure the success of the Year of Evangelism by working for the establishment of Christian homes. The second goal of the Year of Evangelism, the establishment of daily devotions in every Methodist home, is not just another goal. It is an acknowledgment of the absolute necessity for Christian homes. More and more the church is coming to realize that much of that which she seeks to do must miscarry apart from the co-operation of Christian homes. Methodist women can make an invaluable contribution here.

The task that lies ahead of us these next few months is a tremendous task. It is one toward whose accomplishment every Methodist man and woman and youth and boy and girl can make his own particular contribution.

"Let none hear you idly saying,
'There is nothing I can do,'
While the souls of men are dying,
And the Master calls for you:
Gladly take the task He gives you;
Let His will your motto be;
Answer quickly when he calleth,
'Here am I, send me, send me.'"

Interconference Meeting

October 19, 1945

A splendid program has been prepared for the second fall meeting of the Inter-Conference group. The program for the day centers around the theme, *Next Steps in Our Ministry to Uprooted Americans*. Program for the day is as follows:

10:30 A. M.

Next Steps in Our Ministry to Uprooted Americans, by Dr. Mark A. Dawber, Executive Secretary, Home Missions Council of North America.

These Moving Times, by Eleanor Neff, Associate Secretary, Department of Christian Social Relations and Local Church Activities.

Study Plans for Uprooted Americans, by Mrs. Helen B. Bourne.

2:00 P. M.

Address by Dr. David D. Jones, president Bennett College. Singers from Bennett.

Plans for World Community Day, by Mrs. Ruth Mougey Worrell, Executive Secretary United Council of Church Women.

Techniques In Building Good Will

By MRS. H. W. BLAND DETWILER

AFTER READING OUR MATERIAL in the Program Book for November, another page of suggestions would seem unnecessary. Mrs. J. N. Rodeheaver writes not only the program and devotional material, but adds a list of excellent ideas for presenting her own subject matter. I beg you Vice-Presidents to read aloud the subject matter as well as the suggestions on page 114 and the devotional material with your Program Committee. After reading these stimulating incidents and the many inspiring and practical ideas, do this: Ask your committee two questions: (1) Which incidents do we *need* most in our society? (2) Which method of presentation shall we choose which will result in action for *our* group?

This is a vital topic! Absolutely necessary is this challenge to our individual Christian life and to that of our Woman's Society of Christian Service, if we are ever to see our Christ as Saviour of all men. Our dream, our prayer, our plan, for this meeting should have one direct goal—to help *Women to Know Someone Else of Another Background Better and Care for Them More—To Know —To Know!*

I. *Invitations:* Make it eager—earnest and enthusiastic, and by all means personal. Call by car, note, or telephone for an inactive member and a woman of another race or color who lives in your community.

II. *Atmosphere:* (1) November—autumn leaves —Indians—Pilgrims. What a glorious time to have a Spiritual Thanksgiving Feast. Dress your women in "Priscilla" paper napkin collar and caps. Set your regular church tables as though for a supper, although the candles and leaves are there; no silverware or dishes are necessary. A paper plate in which is pasted the menu becomes our program. A "Blessing," the "Appetizer," on through to the "Dessert" may hold the different items on the program. *Or* (2) An International Supper (continuing the idea of Mrs. Rodeheaver's suggestion, No. 3, on page 114, *Program Material*; *or* make it an entire church family International Supper, using the Woman's Society of Christian Service theme, but co-operating with the local Church Board of Missions and Missionary Youth Fellowship. Each group may be responsible for decorating one table to represent a particular country. Program and fellowship responsibilities may be designated in the same way. *Or* (3) A globe—a wall map or a poster containing the first sentence of the meditation on page 28 (see *Worship Services*) will make a thought-provoking statement to keep hanging in any room. *Or* (4) Curios or lovely things made by all nationalities for display.

III. *Program*: (1) Probably your group is small and informal. It may be large and sometimes formal. If it is impossible to carry out No. 1 or No. 2 on page 114, have five or six women tell in a few minutes about "The nicest person of another race I have ever known." *Or* (2) See THE METHODIST WOMAN, June, 1945, page 24, for additional help. *Or* (3) The animated magazine (*Program Material*, page 114) is limitless. It may take the form of a huge frame which might be a Book or an Open Door—out of which many nationalities may come to you. *Or* (4) The letter on the first page of WORLD OUTLOOK for June, 1945. *Or* (5) Background reading and up-to-date help may be found in "Christ and Our Country," Chapter 4—"Of Many Strains." Close your program by reciting "Our Purpose," and use the beautiful thoughts from "I Am the Door" (see *Worship Services*, pages 27-28).

IV. *Fellowship:* In a small home or a large social room, the fellowship will be effective if you have for guests the rich brown of our Negro sisters, the lovely yellow of Chinese or Japanese friends, or the warm rust-brown of Indian women.

In our April meeting we had a dear refugee woman from Germany as our speaker. We invited some of her Jewish friends. At the close of the meeting one of the Jewish women asked to join our society and insisted on a contribution at once. Her remark was, "I never knew your religion was so spiritual."

What Will We Do This Month About This Challenge? God grant we may understand how to use the techniques for good will!

What Makes

By MARG

"WHEN YOU WERE WORKING so hard to get me to say 'yes,' I never expected to say 'thank you' to *you* for putting me on the program committee of our society, but that's what I'm doing! It's been a liberal education, and so stimulating and interesting!" said Mrs. X to the president of the Woman's Society of Christian Service.

"I knew you would feel that way about it, especially with Mrs. D as chairman," the president smiled. Then she rolled over, opened her eyes, and said to herself, "Well, it was a nice dream while it lasted."

The dream stayed with her, however, until she told Mrs. D about it, and between them they decided to make the dream come true. "For it's already true," said the president, "that I had a hard time persuading Mrs. X to serve on the committee!"

Mrs. D agreed that the committee work would present many educational opportunities to its members, "especially the chairman!" but she was not sure that it would be interesting and stimulating. "It isn't as if I were experienced and versatile" she wailed. "Among all the twenty thousand or more committees about to plan meetings of the Woman's Society of Christian Service you couldn't find one with a chairman more nervous and unsure than I am!"

The president consoled her with the thought that the program job belonged to the whole committee, of which she was "only the chairman." Then they discussed ways by which they could be fairly sure that the programs would "take" and the members of the committee would have the satisfaction which comes from a job well done.

For the program committee *has* a challenging job in forwarding the purpose of the Woman's Society of Christian Service. If you are on a program committee you know that it is stimulating to think of thousands of Methodist women concerned about the same matters that you are working on. And there is satisfaction in knowing that through the programs of your society you are really helping to build the "postwar" world—by spreading information and developing attitudes essential to solving its many problems, by social or civic action, and by strengthening the work of the church, local, national, international. For peace will hold only if its foundations are built firmly into the structure of our daily lives—our institutions and our attitudes. The Woman's Society of Christian Service theme for 1946, "Peace Through His Cross," means that month by month your society may help to lay these foundations, provided the programs are effective.

To make sure the programs will be effective, if a couple of committee members are interested in education or psychology, you might "pick their brains" to discover principles of learning or of building attitudes that apply to program-making. You may come out with as simple an idea as that members must enjoy the meetings. Then as a meeting is being planned, if you can "just see" Mrs. A's bored expression, you will drop that plan—or add something for Mrs. A. (Don't throw out a good program plan for one "grouch," but find something she will like, too.) When trying something that you're not sure will "go over," include something you are sure of, too.

Perhaps your advisers will say that programs must be built on the present interests of members—and of those you want for members. If your concern is over India and some of your church boys have been there during the war, interest is already made. If your members don't know enough about migrant workers to be interested in their problems straight off, hook up to something that will appeal to *your* group. A luncheon menu could be illustrated by pictures or remarks showing how we depend upon migrant workers; a game, monologue, story, or skit could be used to introduce the subject; interest in school facilities or child health might be the starting point.

Your psychologist may say that the members will enjoy programs in which they participate;

rogram Good

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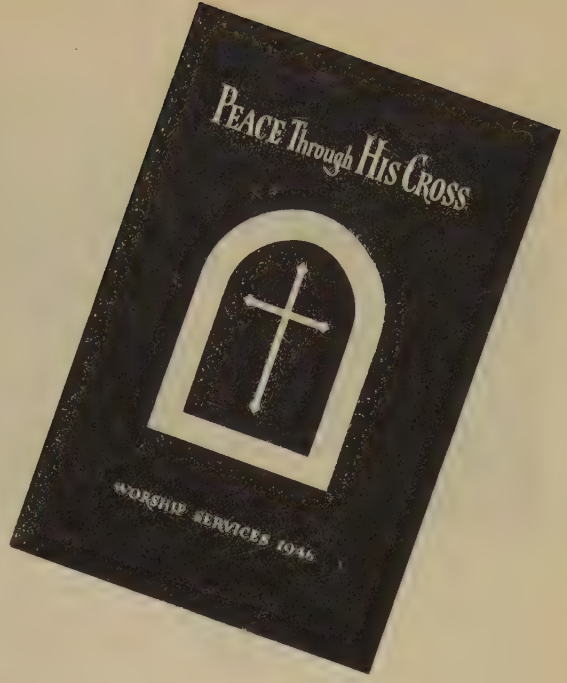
your educator may add that they learn more when they take part, too. Committee members then have the pleasant puzzle of finding the right kind of participation for the various members. Which ones are ready—and able—to report on a question, take part in a skit, give a talk, serve on a panel, chair a meeting, make guests feel at home, arrange a display, lead a discussion? Will all members enter into a discussion if given the opportunity, or would some of them prefer to prepare statements or questions in advance? Would it be desirable to open some meetings with a "warmer-upper" like a quiz or true-false test? Is the worship service planned so that all may take part in responses, hymns, or otherwise?

With or without a psychologist or an educator, talk over programs which members of the committee "got a lot out of" and those—if any— which they didn't like, and why. Such an analysis will supply hints on what to do and what not to do. At the end of such a session the committee will have a set of principles or questions by which to check plans.

The *Program Material* supplies information and suggests ways of presenting each program. Of course, you will select the method best suited to your group—perhaps an adaptation of the suggestions given, perhaps something entirely different. You will want to supplement the material in the book from resources listed there and others suggested by committee members, and from current issues of THE METHODIST WOMAN and the WORLD OUTLOOK. Your programs will be richer if they include aspects of the topic related to your own church and community. In a program about minority groups, for example, you will want to consider attitudes and "fair play" in your community and church as well as elsewhere. In studying a problem of international organization, find out the attitudes of your Representatives in Congress—and tell them your opinion. The status of women includes women in your church.

During a committee discussion, someone will recall that "we learn to do by doing." (A comforting thought for new committee members, by the way.) This adage applies not only to participation in preparing or "putting on" a program, but also to putting new information into use and to turning good attitudes into actions. We have to *build* the world, not just hear or talk about it.



The program committee can point out opportunities for such action, or make them.

At some point the committee will get down to brass tacks about what it hopes to accomplish during the year. Write down these hopes so that you can refer to them later and see whether your plans are likely to produce the desired results (fun, fellowship, new members, greater interest in the church, breakdown of prejudice against . . ., more understanding of . . ., becoming more skillful in . . ., influencing public action in regard to . . ., etc.). Plans for each meeting will be checked, too, by the specific objectives for that particular meeting.

If the committee can present its goals and program ideas to the whole society before the plans are jelled, it should help the programs get off to a good start because all the members will have a chance to make suggestions. Besides, you might get some good ideas!

Mrs. D thought that her committee would like to talk first about what they want to accomplish during the year, "beginning with the purpose of the Woman's Society of Christian Service, but also being very specific." Then they would consider, "What makes a program good?" She was going to ask the committee members to think about that before the meeting. After that they would map out general plans for the year, taking into consideration special church events, traditional "days or observances, holidays, and so on, and fitting the topics given in the *Program Material* into their own calendar. "If we get all that done at one sitting," she said, "we'll begin on the specific programs; if not, each of us will read over at least two of the

(Continued on page 27)

The church ministers to uprooted Americans through calls and special services

THE VISUAL METHOD

By **HIRAM G. CONGER**

THE WORD "VISUAL," in its various forms, is relatively new in the ordinary vocabulary. It cannot be found in the English of the King James Version of the Bible. However, it expresses a procedure as old as the human race. Visual education may be a new term in the learning process but it was functioning, even though unconsciously, long before the days of formal education.

What is there about this eye method which makes it so effective? This is neither the time nor place to argue the relative disadvantages of deafness or blindness. But the old Chinese proverb, "A picture is worth a thousand words," while it may be an exaggeration, is based on real facts and experiences. You often have heard that what you hear goes in one ear and out the other. Someone had facetiously given that as the reason why the ears are opposite each other, whereas the eyes have behind them a solid wall to catch and hold the impressions. Of course, the physiology of this is all out of joint, but it does express the fact that you retain more easily what you see than what you hear, that the appeal to the eye is stronger than to the ear.

The visual method of registering information has a far wider range of activity than is sometimes thought. It is not limited to what you see. In a large degree it is used in connection with what you hear. What do you do when someone describes an event, a scene, or an experience? Do you just pigeonhole or file away a lot of different words? No, you immediately paint a picture in your mind. The wider your visual experience has been, the more accurate will be the picture your mind draws.

It would be interesting, indeed, if you could see the mental picture a native of the wilds of Africa would draw as someone tried to tell him about an apartment hotel. You may be very sure that if you could see that mental image, or if he could draw it with a piece of charcoal on a slab, you would never recognize it. Why? Because he never has seen in fact or in picture anything that approximates such a structure. His imagination has nothing with which to work.

That simple illustration suggests what the picture method does. It makes possible the storing up in the mind of an album of impressions or pictures by means of which you are better able to understand and enter into the experiences of others. The African is limited to what he actually can do himself, of his own surroundings and life. That is his entire world. He has no pictures or models of other types of living than his own, and therefore the description of a modern apartment hotel, no matter how accurately given, brings to his mind nothing but confusion.

Through the increasing application of various visual media, you are not so restricted. Through models or pictures you can come to know of life and activities entirely strange to your personal experiences. To a considerable degree, you can understand the life of the African as he cannot understand you; for, from various visual aids, you have seen what his hut is like, how he prepares and eats his food, how he hunts and fights, and all his simple elements of living.

Apply that illustration to all the varied experiences of life outside your own physical range, and you understand what the visual method does

for you. Unhampered by the physical limitations of time and space through the medium of pictures, drawings, images, and similar aids, you accurately gather information which makes it possible for you to enter with appreciation into the environment and activities of others because you have seen. You have become, by that, much more a citizen of the world.

The study of the themes of *Africa* and *The Church and Uprooted Peoples* this fall and winter can be made more vivid and instructive by the use of visual aids.

The Department of Visual Education of the Board of Missions and Church Extension has a variety of materials to offer.

Africa

Silent Motion Pictures: "The Healing of M'Vondo," the story of the healing of a leper boy; "Story of Bamba," the training of an African medical worker; "Ngono," the training of a nurse; 'What a Missionary Does in Africa;" "Children of Africa;" "A Day in an African Village," and others.

Sound Motion Pictures: There are four subjects on Africa all of which are background films giving details of the life of the people. They are: "A Backward Civilization," namely, Berbers of North Africa; "Peoples of the Congo;" "Pygmies of Africa;" "Wheels Across Africa."

Kodachrome 2 x 2 Slides: "Up From Slavery in Angola" has been written by Rev. and Mrs. Ralph Dodge, our missionaries to Angola. Bishop Booth has written the text on "The Outreach of the Elisabethville Church in the Congo." This lecture will be ready by November 1, 1945.

Story Photo Prints—Set No. 5: "Christ Lives in Africa" is a set of six enlarged pictures with descriptive manuscript. No projection equipment of any kind is needed for these enlarged prints. The literature headquarters* can supply these at 50 cents for the set.

Uprooted Americans

Silent Motion Pictures: "Chaff," migrant life and work in Florida; "Windlings of the West," descriptive of migrant life and church work in California.

Two kodachrome lectures are to be available. A general lecture on the uprooted Americans and a shorter children's lecture on the experiences of uprooted children. Both of these will be ready by October 15, 1945.

Story Photo Prints, Set No. 6, will be a set of six enlarged pictures on the uprooted Americans and will be ready about October 1. It will cost 50 cents and can be ordered from the literature headquarters.*

The Program Committee of the Woman's Society should send for a complete catalog of the visual materials. It will give full details to service charges and further description of the items.

There are five regular distribution centers: Department of Visual Education, 150 Fifth Avenue, New York 11, N. Y.; Visual Materials, 740 Rush Street, Chicago 11, Illinois; The Methodist Publishing House, 810 Broadway, Nashville 2, Tennessee; Visual Materials, 125 East Sunset Boulevard, Los Angeles 12, California; and Miss Elaine Sorensen, 408 Artisans Building, Portland 5, Oregon.

* Order these pictures from Literature Headquarters and Distributing Offices.

Scenes from Africa seen in some of the movies and pictures

If I Were On The Nominating Committee

By THELMA STEVENS,
Executive Secretary

PART I

IF I WERE CHAIRMAN of the Nominating Committee of Mrs. Average Local Woman's Society or Wesleyan Service Guild, searching for a *new secretary of Christian Social Relations and Local Church Activities*, I would do some of the following things: First, I would call my committee together several months before nominations had to be presented to the Woman's Society or Guild. We would list some of the necessary qualifications for the officers. Then we would begin our search for women who more nearly measured up to these requirements. We would need to look for some of the following qualifications for a secretary of Christian Social Relations and Local Church Activities:

(1) She should have a deep, active concern for the broad program of the Woman's Society in its local church and community outreach and in its ministry to people around the world. Such a concern must stem from a conviction that *the spiritual resources of the Christian message should permeate all of life,* and relate the church to the needs of all people, wherever they are found.

(2) She should have a *working acquaintance* with agencies at work in her community. Such agencies may include the Y.W.C.A., the League of Women Voters, The Woman's Club, the U.S.O., the Red Cross, the Farm Bureau, the Grange, Trade Unions, Welfare Agencies, P.T.A., National Urban League, Community Centers and Settlements, and others. She should recognize the importance of guiding churchwomen to work increasingly with such agencies in meeting the needs of all peoples of the community.

(3) She should be *sensitive* to causes of group tensions in the community life, and alert to changing needs. As a representative of the Christian church, she should be in the vanguard of leaders, who are working to build justice, equality, and understanding into the life of the community. She should have *initiative* and the *tact* necessary to insure the co-operation of her constituency in studying issues about which there may be divergent views. She should *not* be a "cause crusader"! But she should act with courage and conviction in the light of the facts in hand.

(4) She should be willing to *take time to study* the broad field for action, as indicated by the program of the Department of Christian Social Relations and Local Church Activities. She should know how to *select wisely the specific needs* that should concern her local society and bring to the society timely facts and guidance for action.

(5) She should be able to work with her committee on Christian Social Relations and Local Church Activities and make each member recognize the importance of her own job as a committee member. In some societies, it may be necessary to have subcommittees to meet the needs of the local church and community or work on special community action program. The good secretary will know how to allocate wisely the responsibilities falling to this important committee of the Woman's Society. She will also know how to integrate the work of Christian Social Relations and Local Church Activities into the total program of the Woman's Society. Her obligation at this point can be best implemented through her activity on the *Program Committee,* the *Study and Action Committee,* and the *Finance Committee* of the local society.

(6) She should be *dependable, co-operative,* and able to "sell" her ideas! She should be able to plan *systematically* and *evaluate* the results of effort.

If I were on the nominating committee I would seek out the person in my local society, who most nearly qualified on these six points—but I would tell her that an *enthusiastic devotion to the task of learning her job was the greatest asset a secretary could have.*

"If I Were a Local Secretary"

PART II

If I were a local secretary of Christian Social Relations and Local Church Activities, I would seek all possible channels in my local society and through the local church to present the following matters, urging immediate action on same:

(a) *The Charter of the United Nations Organization has been ratified by the Senate, with only two dissenting voices. This is only the first step,* and a comparatively easy one. The people of the United States have made the Senate of the United States realize that they were in dead earnest about supporting the Charter. The vote proves it! *Now* our job is to see that the Charter is implemented by Congress in good faith. Vera Micheles Dean, of the Foreign Policy Association, made the following timely statement: "Three points, particularly may arouse debate in Congress: (1) specification of the armed forces the United States will place at the disposal of the United Nations by a special agreement or agreements to be negotiated with the Security Council; (2) the scope of the authority to be exercised by the American delegate to the Security Council, who may be called upon to vote

for the use of American forces against an aggressor; (3) and the provisions in the chapters on non-self-governing peoples which call for periodic reports to the United Nations organization by member states—provisions that may bring objections if applied to Puerto Rico, Hawaii, and Alaska, but especially to islands in the Pacific placed under trusteeship." (*Foreign Policy Report*, July 15, 1945.)

President Truman sends the following message to the people of the United States: "The Senate has done its work and done it wisely and promptly and with courage; it remains now for the people of the United States to see to it that the Charter works in so far as it lies within their power to make it work. Only if they understand what the Charter is and what it can mean to the peace of the world will the document become a living human reality. We must all hope that the people of this country and the peoples of the rest of the United Nations will inform themselves of the possibilities which the Charter opens to them and will make the organization of the United Nations their common purpose. Organizations and individuals working toward the fullest possible understanding of the Charter of the United Nations deserve the gratitude and support of all of us." (*New York Times*, July 31, 1945.)

Secure the following materials and continue your study of the provisions of the Charter. Have open forums and discussions on the three points of controversy suggested above by Mrs. Dean. Get the best qualified person in your community to lead the discussion. Ask your pastor to use the Sunday evening hour or the midweek service for these timely discussions, when the entire church will have opportunity to participate. Encourage small groups in the Woman's Society, Youth Fellowship, Wesleyan Service Guild, and Adult Bible Classes to study these issues and contribute to the larger discussions and forums. Read current news items, and listen to radio reports and make use of church bulletins, bulletin boards, and local newspapers for keeping your constituency informed. *Keep going a widespread personal correspondence with your Senators and Congressmen on these issues. Urge them to act in good faith to implement the Charter, as the only safeguard at present for giving us a chance to work for a peaceful world.*

Leaflet: The San Francisco Charter, Free Literature Headquarters and Distributing Offices. (Secure quantities.)

Publications: Foreign Policy Reports, July 15 and August 1, 25 cents each, from Foreign Policy Association, 22 East Thirty-eighth Street, New York City 16.

The Charter of the United Nations. Free. Department of State, Washington, D. C.

Memo—Fifty Nations Agree. Price, 10 cents. National League of Women Voters, 726 Jackson Place, N. W., Washington 6, D. C.

Materials on the Charter from the American Association for the United Nations, New York City.

(b) Now that the Senate and House have reconvened, many important legislative measures will be found in the hopper ready for consideration. Among the measures of greatest concern to all of us should be listed, *Peacetime Conscription, The Full Employment Bill, The Fair Employment Practices Commission,* and the *Social Security Bill* known as the Wagner-Murray-Dingell Bill. Every local secretary should acquaint the members of her society with the provision of these legislative measures, and *urge individual and group action on same when the time is ripe.* Write your Senator or Representative for copies of these bills. Read interpretations and discussions in newspapers and magazines. Have study and discussion groups on same. Draw on leadership from other community agencies to share in these discussions. Conference and district secretaries should have helpful guidance in the recommendations that are made from time to time to your Congressmen and Senators as timely issues arise! Our job is to build a world community where all people can move in security and freedom.

What Makes a Program Good?

(*Continued from page 23*)

suggested programs and we'll begin on them the next time. Then we'll check them."

Your list and hers will be different, but until her committee made its own she was thinking of questions like these:

Is the program built on the real interests of members?

Does it provide for their participation?

Will it help carry out the purpose of the Woman's Society of Christian Service? Will it accomplish the aim of this particular meeting?

Is it practical? *Can* it be carried out with an adequate degree of satisfaction?

Does everyone concerned understand what her responsibility is? Is the timing arranged?

Are the surroundings satisfactory?

Does the program need any special kind of build-up? (As advance notices, pictures or other visual aids, special invitations, etc.) If so, is that planned?

Organization and Promotion

By MRS. ELOISE A. WOOLEVER,
Executive Secretary, Woman's Section of the Joint Division

Now Is the Moment

THE MEMBERSHIP GOAL before the Woman's Society of Christian Service this year is a net increase of 10 per cent. Have you reached it yet? There is still left one fourth of the year—three months—to attain this objective. If, for any reason you haven't made this increase, *now is the moment* (to use the arresting title of Harold Rugg's book) to concentrate on it.

New members are being received into the church. Is every woman given a "person-to-person" invitation to come to the Woman's Society of Christian Service meeting, and does she experience such a warmhearted cordiality there that she desires to become a part of the society? This is the moment when each member should come to the help of the Membership Committee and do her part to win a new member.

After the members are won, a Welcome Service when they will be introduced to the society would be a gracious courtesy and an occasion for making significant membership in the Woman's Society of Christian Service. To help in this a *Welcome Envelope** has been prepared, containing three leaflets, one on *What It Means to Belong*, one on the scope of the work of the Woman's Division of Christian Service, and one on personal devotions. Secure a sufficient number of these *Welcome Envelopes** so that every new member will have one. Membership will thus be made to mean more than merely signing the roll. It will mean a challenge to more abundant living.

Methods of Promoting Special Memberships

(Many of the Conferences are finding that Special Memberships are the means not only of securing additional funds but of creating real interest in the work of the Woman's Society of Christian Service. Mrs. B. B. Wedemeyer, Secretary of Organization and Promotion of the Central Texas Conference, South Central Jurisdiction, tells how that Conference promotes these Memberships.—E. A. W.)

"For some years we have placed emphasis upon Special Memberships in our conference, urging each society to secure one or more each year. We use every opportunity at zone, district, and conference meetings to stress this means of giving, helping prospective donors to understand how these special membership funds supplement in a very real way our regular missionary gifts. We emphasize the fact that such funds are sent in to the Division treasury and are immediately put to work where most needed.

"We make strong appeals to relatives and friends to honor their loved ones through this channel. The large majority of our Special Memberships are given by grandmothers, daughters, husbands, and other relatives—many times on special occasions. Mother's Day has become a popular time for children thus to honor their mothers. Very beautiful services are often held in connection with these presentations.

"We remind our societies constantly that Special Memberships make ideal birthday and Christmas gifts. Then our treasurer makes a real effort to secure the certificates for presentation on the occasion requested. Air mail and special delivery stamps are always inclosed when requesting the Division treasurer to rush certificates to us.

"At conference and district meetings a period is set aside for the presentation of these memberships. Cultivation is made in advance and this time on the program becomes one of high inspiration. Almost all of these gifts are new money that would not otherwise be contributed.

"Last week in the three conference area meetings held in place of our Annual Conference, $2,395 was given in Special Memberships and Memorials. Pioneer women were honored, the names of departed loved ones were placed on the Memorial Roll, and countless children were enrolled as honorary members. Three years ago our conference designed and had made up an appropriate Honorary Baby membership and pennant, which we sell for one dollar in addition to the membership fee. We feel this has greatly stimulated the giving of Honorary Baby memberships. We have used about 700 of these for babies.

"The gifts from Special Memberships in Central Texas increased through the past quadrennium from $1,405 in 1941 to $7,620 in 1944.

"We find our women respond well to this type of additional giving and experience great joy and satisfaction through honoring their friends and loved ones."

Intensive Cultivation

In this time, when every effort is made to lessen travel on railroads, it is of interest to know how meetings in restricted areas can be carried through. Mrs. Thurman Smith, secretary of Organization and Promotion of the Tennessee Conference, Southeastern Jurisdiction, gives an interesting account of how this conference met the situation.

"When we were unable to have the Annual Conference meeting, plans were made to have small institutes in each district.

"The programs were planned so that every phase of the work was presented and discussed. The literature and materials for each officer were carried to the women, which enabled them to secure their material without delay or disappointment.

"Sometimes our handicaps prove to be our greatest blessings. We feel this was true in the Tennessee Conference. There were usually about 250 to 350 women at the Annual Conference meeting of the Woman's Society of Christian Service, while we had more than 1,000 in attendance at the nine institutes."

* Free from Literature Headquarters and Distributing Offices. Please watch page 32 THE METHODIST WOMAN, November issue, for announcement concerning release of *Welcome Envelope*.

SUGGESTED OUTLINE FOR STUDY OF THE COURSE

The Church Among Uprooted Americans

By **MRS. HELEN B. BOURNE,** *Secretary*

I. *Introducing the Course:* Timeliness of this study. We are in the process of the demobilization of military and civilian workers; in the process of reconversion of war industries; in the process of re-employment of military and civilian workers, etc. We are also in the process of trying to find out how churches, individually and co-operatively, may plan a practical program of action, which will meet changing situations most effectively.

II. *Purpose of the Course:* (A) To discover the church's present opportunity in Home Missions and to awaken the church and other agencies to a new sense of responsibility: To learn what the church has done and is doing to meet the needs of mobile people and create a sense of responsibility on the part of individual church members, as well as the church as a whole, toward these uprooted people. (B) To find solutions for the new problems caused by moving people and to apply these solutions throughout the nation and especially in our own community: (1) Secure information concerning social trends and changes created by our shifting populations and try to understand how these changes affect city and rural community life; (2) learn what makes uprooted people, who they are, their needs, and how to meet these needs in a Christian way; (3) create mutual understanding, appreciation, and co-operation between uprooted groups, the church, and the community, that these groups may become an effective part of community life.

III. *Some Major Issues:* Redefining Home Missions; A Backward Glance, 1919-39; Tensions in a World at War; Adjustments for Today; Molding Tomorrow's Civilization; The Future Strategy of the Church.

Subtopics: (1) Population shifts, a world phenomenon; a brief survey of displaced populations in Europe, Asia, and Africa; displacement in United States, a part of the world scene; (2) the extent and trend of present population shift in the United States; relation to social changes taking place, such as new patterns of living, increased employment of women, permanent changes in residence, the loss of patterns in leadership; (3) the church's function and program in the changing scene—rural and urban; the Christian concept of democracy and the church's practices today; adaptation of the church's program and practices to the changing philosophy of the mission of the church.

IV. *Texts and Resource Materials:*

(A) Texts: *These Moving Times,** by Herman N. Morse; *The City Church in the War Emergency,** by Paul H. Douglass; *Rural Americans on the Move,** by Thomas H. Tripp; *Discussion and Program Suggestions for Adult Groups on "The Church Among Uprooted Americans,"** by Searle, Searle, and McClintock.

(B) Supplementary Material: *When Johnny Comes Marching Home,* Wector; *America's Changing Frontiers,** Dawber; *Christianity Where You Live;** Underwood; *Demobilization Bulletin, 1, 2, 3, Shift.* Vol. 4, April, 1945, Chamberlain, Board of Education; THE METHODIST WOMAN and WORLD OUTLOOK, 1944-45; *Fifth Annual Report;** materials from Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, New York (pamphlets and other free materials from Home Missions Council of North America, 297 Fourth Avenue, New York 10, New York), *Belonging;** *More Than Common Friendliness;** Story Photo Prints;* Uprooted Americans, Map, Uprooted Peoples in U. S. A.*

* Obtainable from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

V. *The General Plan of Procedure in the Course:* Each of the major issues should be treated with reference to America as a whole, and also in its relation to each local community. Use different methods in different sessions to set forth the nation-wide situation.

VI. *Worship Themes:* "Unto the Least of These," Matt. 25:45; "The Church's One Foundation," "On this rock I will build my house," Matt. 16:18-19; the adequacy of the power of Christ and the practice of his principles to bring light into humanly impenetrable darkness and the peace that passeth understanding to disturbed hearts and minds. Matt. 14:22-32 and Matt. 5:13-16; Hymn 279; "The Lord Is My Shepherd" (23d Psalm); "Forward for Christ" (Phil. 3:10-15); Reconsecration Service: Hymn, "A Charge to Keep I Have." Meditation theme: "Need of Personal Commitment to serve the present age"; Scripture: Rom. 12:15; prayer.

VII. *Service Activities* during, or resulting from, the study:

(1) Make a survey to discover who the uprooted groups are and where they are located; have a planned program of visitation by an instructed evangelism committee to discover church relationships, individual needs, and interest of uprooted groups, discover existing agencies with whom we can co-operate.

(2) Expand church facilities and develop church programs to meet emergency needs and increased responsibilities; make friendly personal visits in individual homes of uprooted peoples; where uprooted groups cannot be brought into regular church services, assist the pastor in taking these services to them; take definite responsibility in carrying forward the church program of evangelism through the Crusade for Christ; when it is possible the Woman's Society of Christian Service should provide a nursery so that young mothers can participate in the program of the society; assume more responsibility for releasing the pastor and church staff for visiting, counseling, and other types of Christian service, especially in relation to uprooted groups; sponsor "starter groups" in church-school classes and other child, youth, and adult work; encourage adequate programs of recreation to meet needs of children, youth, and adults in both community and church.

(3) Provide Christian literature and educational tracts on alcohol and other social evils for reading rooms that are available to uprooted people, such as libraries, doctor's offices, and U.S.O. centers; sponsor a church library and reading rooms.

(4) Assist in molding public opinion by keeping informed on pending social legislation, especially that related to uprooted people, such as the F. E. P. C. Bill, Full Employment Bill, Social Security Bill, G.I. Bill of Rights, legislation concerning war veterans.

(5) Present the needs for full-time service to our youth groups and give them opportunity to develop through service in local churches and communities.

(6) Use the study, "The Church Among Uprooted Americans," as a means of strengthening Federations of Church groups.

Wesleyan Service Guild

By **MARION LELA NORRIS**

By
DOROTHEA L. KEENEY

"The Family Altar Will Alter the Family"

THESE WORDS, seen on a church bulletin board in Baltimore, proclaim a truth that needs to be impressed on this generation, a challenge for this month in which the Week of Prayer calls us to deeper thinking. If the group that makes up your family circle does not know the united uplift of a "prayer circle," October is a fine month to begin.

The Worship Service prepared for use during the Week of Prayer would be a good starting point, for it is entitled "Loving Our Work—Working Our Love," a basic requirement for real happiness and co-operation in any family.

This theme is especially appropriate for busy Guilders whose success in their chosen work is measured by their love of it. It is equally true that our success in loving our neighbor as ourselves, in living by the Golden Rule, in denying ourselves that others may live more abundantly, depends on how persistently and to what depths of consecration we are working our love. These are days when Christlike love is the world's supreme need—"my heart an altar and Thy love the flame."

The path of prayer is the only direct road to success in achieving this. Georgia Harkness wrote a series of three articles on "Methods of Private Prayer" which are most helpful guides. They appeared in *The Christian Advocate* last spring (1945) as follows:

I. MOODS OF PRAYER—April 26
II. THE MECHANICS OF PRAYER—May 3
III. HINDRANCES TO PRAYER—May 17

A study of these will help to answer the petitions in the verse:

> "Teach me to feel that Thou art always nigh,
> Teach me the struggles of the soul to bear,
> To check the rising doubt, the rebel sigh,
> Teach me the patience of unanswered prayer."

Dr. Weldon F. Crossland said in a sermon this summer that a soul's sincere prayer is *always* answered but God may say "No," as well as "Yes" if that is best. Or He may say, "Do it yourself," or many times the answer is "Wait awhile."

Is it not significant that October, with its Week of Prayer and the World-wide Communion Sunday, should also be designated as Guild Month?

Together we must emphasize the complete life or Work, Play, Love, and Worship[1] for ourselves and for all others with whom we are privileged to share in our outreach round the world.

[1] Dr. Richard Cabot—*What Men Live By.*

"LET'S BE FRIENDS"

"The security of peace depends finally on the pacification of the spirit, which alone can be achieved when economic equality and social justice are converted into universal principles so that political imperialism disappears."[2]

Has your unit studied this mimeographed report of the work of Lena York and Eleanor Neff with the Guild in defense areas? It includes suggestions for finding out the needs of your community and ways of getting in touch with your newcomers. (Free at Guild Office.)

THE UNITED NATIONS CHARTER

Each unit and each Guild member can easily start study and the needed follow-up on the United Nations Charter by securing (free) from Literature Headquarters and Distributing Offices two leaflets: *G.I. Bill of Rights* and *Trusteeship.*

From the Federal Council of Churches, 289 Fourth Avenue, New York 10, New York, secure "The Church and the Charter of the United Nations" ($1 per 100). From the Pacifist Research Bureau secure "The New Economics and World Peace," Series VI, No. 1—25 cents.

DO YOU KNOW A RUSSIAN?

All Americans want peace. All Russians, we are told, also want peace. One of the best ways to get what we all want is to be friendly. The way we treat our Russian neighbors here in the United States helps to determine how the people of Russia feel about us.

You have doubtless heard comments of many kinds about the way our government has treated the German prisoners of war. A German general told an allied general that one reason German morale cracked up sooner than many —both civilian and military—anticipated was because of the way the United States treated the prisoners of war. They wrote home to their families and friends of their fair treatment here, of plenty of good food, of a chance to read and study.[2]

Make friends with Russian neighbors—in periodicals and books if there are no Russians in your community.

It is true their government is different from ours. They do not interpret democracy as we do. Perhaps when they have been working at it as long as we have they may surpass us. Do you realize that at the San Francisco Conference the Russians were far ahead of us in their plans for trusteeship?

You wonder, further, about the church in Russia? Listen to what Jerome Davis says:

"For two hours I had been standing in the gigantic and beautiful Bogoyavlenski Cathedral in Moscow—standing in a throng of people wedged so tightly together that it was almost impossible for any of us to move. There were students, colonels in military uniform, and thousands of women of all ages, children and babies. The voices of the choir, as they chanted their sacred music, was something to remember. I was being held spellbound by them when I was called out to meet the Patriarch Alexei. He was, at the moment, the most important man in all Greek Orthodox Russia.

"Said the Patriarch, 'The Church in Russia has been through a revolution. God has led us a long way, we are coming out into the light. This revolution has divorced the Church from the state. It purged us of those false elements who were merely serving power and position. Now the people are flocking back to religion, and we have the

[2] From *Worldover Press.*

opportunity of the centuries to bring Christ back into the hearts of the people.' "[3]

Russian servicemen in training, Mr. Davis learned, had no use for God, but when they "got to the front-line trenches, saw men dying all about them, then they turned back to a genuine faith."

Do you have any professional singers in your Guild? Mrs. Davis talked with an "ordinary choir singer" who received five times as much for her singing on Sunday in the church as she did for a whole week's work in the factory!

The Russian government has a Council of Religion which is assisting the Greek Orthodox Church to open new churches and secured the building for an advanced theological seminary in Moscow. Each diocese in Russia has a two-year course in religious instruction.

There is not yet much co-operation between the Roman Church and Russia, but the Baptists are going ahead amazingly throughout Russia.

What can Methodist Guilds do to develop friendliness—Christlike relationships—with the Russian people? Secure "Charter of United Nations" from the State Department, Washington, D. C.

"Christmas Bells and Christmas Gifts"

Has your unit sent your "Church Christmas Package"? We hope each Guild will send at least one Christmas package in this first interdenominational project of supply work to help the families that have been victims of war in Europe and other suffering countries.

This is your last chance for packages must reach Church Christmas Package, 297 Fourth Avenue, New York 10, New York, *by October 15.*

Did your unit receive the folder "Christmas Bells and Christmas Gifts" from your conference or district Guild secretary? If not, ask her for yours, but read at once instructions for securing cartons in *July-August* The Methodist Woman. See also special note in September issue. If you follow instructions your unit will receive *supply work credit.*

October—Guild Month

This means, first of all, a wonderful opportunity for co-operation between Guild and Woman's Society.

Each unit should work out its own plan. The following types of co-operation that have been tried here and there by Guilds may be suggestive:

(1) *A Week of Prayer Worship.*

Service and Program with Offering—An evening service sponsored by Guild with both Guild and Woman's Society members participating. A Sunday morning breakfast. A Sunday evening service with special message for all church constituency by minister or visiting missionary or deaconess. A Sunday afternoon tea.

(2) *World-Wide Community Sunday.*

A special Sunday morning or evening service at which all servicemen and women and their families are guests, preceded or followed by a fellowship reception or tea. If there is a chaplain in the group he might give the message, otherwise the minister.

An interfaith service, like above, with Jewish servicemen and women, and Jewish chaplain, and Catholic if they will join. (This can sometimes be brought about if service is in church hall or public hall rather than sanctuary.)

(3) A pre-election meeting (where state has October or November elections), emphasizing responsibility for intelligent voting by *all* voters—sponsored by Guild and inviting Woman's Society, or all church, with special speakers well informed on issues involved in coming election.

Panel discussion, as above. Interdenominational, or interfaith, planned co-operatively, with guest speaker from League of Women Voters, P.T.A., Y.M.C.A., A.A.U.W., United Council of Church Women, etc., for employed women and homemakers, or men and women. Some, with servicemen and women participating.

[3] *Christian Herald* (—1—).

(4) A special fellowship meeting with transient newcomer employed women and servicewomen, and mothers of these two groups whose daughters are elsewhere, as guest. If possible, make it interdenominational or interfaith, and open to all of community in these two classifications—church and nonchurch.

Are these local problems, such as housing, discrimination, or working conditions, that can well be considered here, looking toward united action for improvement?

See additional suggestions in "Let's Be Friends."

(5) A meeting to which are invited young employed women and young mothers from the community who do not have regular church habits of definite connections with any church. Each member of the Guild might invite one guest, the Woman's Society members inviting young mothers. Interest them in Guild and Woman's Society.

The Guild can invite young employed women from a near-by church in which there is no Guild and help them to form a new unit.

Election Publicity

One great service Guilds can render is to support their qualified members for public offices. The following is quoted from a letter sent to all Guilds and Woman's Societies in the voting area:

"One of the members of our Guild at ——— Church is a candidate for the House of Delegates of Virginia from the City of Richmond.

"She is a fine Christian character and very active in her own church. We are indeed proud of her and wish to give her our full support, so that she may have the opportunity of Christian service through our state government.

"We would appreciate your bringing this to the attention of the members of your Guild."

The letter is signed by the Guild president, vice-president and chairman of Christian Social Relations and Local Church Activities.

The Nominating Committee

At the October meeting the Nominating Committee should be appointed.

The November Meeting

Election of officers and committee chairmen comes in November.

The Guild project for this month is the work of Mildred Anne Paine. A trust fund is being built up in the Woman's Division for Ai Kei Gakuen.

SUPPLEMENTARY MATERIAL

For Approved Studies, 1945-46

AFRICA

Our Work in Africa. A pictorial pamphlet on the work of The Methodist Church in Africa containing a map and a list of missionaries of the Woman's Division of Christian Service. A reference manual that every group studying Africa will find most helpful. 25 cents.

Map. Methodism in Africa. 10 cents.

Story Photo Prints, No. 5. Christ Lives in Africa. 50 cents.

Presenting Liberia to the Woman's Society of Christian Service. Free.

Wouldn't You Like to Go to Africa? Free.

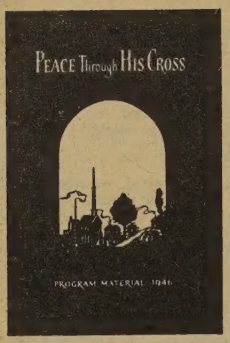
Wouldn't You Like to Go to North Africa? Free.

UPROOTED AMERICANS

More Than Common Friendliness. The Woman's Division Serves Moving People. Free.

Belonging—Recapturing a Sense of Community. Personal interest sketches of the service the Woman's Society of Christian Service is rendering uprooted people.

Story Photo Prints, No. 6. Uprooted Americans. 50 cents.



1946 PROGRAM FOR ADULTS

Theme: "Peace Through His Cross"

(Ready November 1, 1945.)

The packet contains two booklets—the **Program Material** and **Worship Services.** (Spanish edition also will be available.) 45 cents.

In quantities:
Program booklet, 3 for 60 cents.
Worship Services, $1 a dozen.

OUR STUDY MATERIALS

1945-46

Theme: The Church Among Uprooted Americans

These Moving Times. Morse. 60 cents.
The City Church and the War Emergency. Douglass. 25 cents.
Rural Americans on the Move. Tripp. 25 cents.
Discussion and Program Suggestions. Searle, Searle, and McClintock. 25 cents.
Christianity Where You Live. Underwood. 60 cents.
Discussion and Program Suggestions. Upton. 25 cents.
When People Move. Eldredge. 25 cents.
Trailer Town. Hollister. 60 cents.
A Junior Teacher's Guide. Heron. 25 cents.
Friendship Magic. Brown. 60 cents.
A Primary Teacher's Guide. Brown. 25 cents.

Theme: Africa

The Cross Over Africa. Booth. 60 cents.
Discussion and Program Suggestions. Sherman. 25 cents.
Fun and Festival From Africa. Balm. 25 cents.
Daughter of Africa. Seabury. 60 cents.
This Is Africa. Mack. 25 cents.
Discussion and Program Suggestions. Doidge. 25 cents.
More About Africa. Baker. 50 cents.
Tales From Africa. Kelsey. 50 cents.
Nyanga's Two Villages. Booth. 60 cents.
A Junior Teacher's Guide. Patterson. 25 cents.
Mpengo of the Congo. McGavran. 60 cents.
A Primary Teacher's Guide. Keiser. 25 cents.

Theme: Families in a New World

A packet. 65 cents.

Theme: The Fatherhood of God

The Divine Fatherhood. 25 cents.

For Your Church School of Missions:
Christ and Our Country. 25 cents.

SEE PAGE 31 FOR SUPPLEMENTARY MATERIALS

CHILDREN'S LITERATURE

When Children Give. 1945-46.
A new eight-page leaflet for children themselves with fourteen pictures of Africa and uprooted Americans. It will help girls and boys to understand some of the ways their missionary offerings are used. 1 dozen, 25 cents; 5 dozen, $1.

The Children's Service Fund. Offerings in additional sessions for children. Free.

For additional sessions, 1945-46

PRIMARY: Children of the Congo. By Lois Eddy McDonnell. 25 cents A teaching unit of ten sessions.

JUNIOR: Making Friends in Africa. By Mildred Magnuson. 25 cents. A teaching unit of ten sessions.

YOUTH PROGRAM PACKET

1945-46. 65 cents.

"Crusaders for Tomorrow's World."
Contains program booklet,* including twelve monthly programs built around the missionary studies of the year—"The Church Among Uprooted People" and "Africa"; Fun and Festival From Africa; Personnel Card.

*The program book may be purchased separately for 45 cents.

WEEK OF PRAYER AND SELF-DENIAL

October 25-31, 1945

Handbook for Leaders. 10 cents; six for 45 cents.
Meditation for a Quiet Day. 5 cents; 25 copies, $1.
Loving Our Work, Working Our Love. A worship service to be used by each participant. Single copy, 2 cents; 25 copies, 35 cents; 50 copies, 60 cents.
Prayer Card. 1 cent each; 12 for 10 cents; 100 for 75 cents.
Poster. 5 cents. **Envelope.** Free.

Note: Orders for the above literature must be in our offices by October 15.

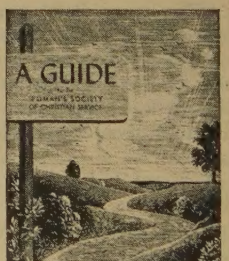
WORLD COMMUNITY DAY

November 2, 1945

Sponsored by the United Council of Church Women. See page 7 of this issue for further information.

Theme: The Price of an Enduring Peace

Material consists of five leaflets: **How We May Observe the Day; Worship Service; The World Charter—How Can We Make It Live? The World Community—How Can We Achieve It? The World Church—Woman's Part in It?** Price per set, 10 cents; 40 sets, $2; 100 sets, $5; 500 sets, $20.


A GUIDE
WOMAN'S SOCIETY OF CHRISTIAN SERVICE
WOMAN'S DIVISION OF CHRISTIAN SERVICE
BOARD OF MISSIONS AND CHURCH EXTENSION

NEW LITERATURE

A Guide. Duties of officers and standing committees, information on how to organize, how to conduct a meeting, plans for circle or group meetings, constitution and by-laws for local, district, and conference and organizational chart of the Woman's Society of Christian Service. 15 cents.

Basic Christian Imperatives for a New World Order. A pamphlet for the Department of Christian Social Relations and Local Church Activities, containing a survey of the teachings of Jesus on the evaluation of personality; wealth, poverty, and the well-being of persons; social action. 15 cents.

Bill of Rights for Veterans of World War II. Questions and answers on the G. I. Bill of Rights. Free.

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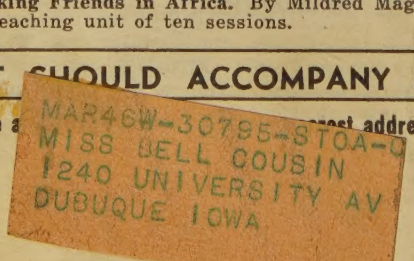

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